

AN ANSWER
TO
Mr. Ferguson's Book,

Intituled,
Justification onely upon a Satisfaction.

Wherein
He is friendly reprov'd, fully
silenc'd, and clearly instructed.

Whereunto is added,
A Compendium, or brief Discourse con-
cerning the Ends & Intents of Christ's
Death and Passion, consider'd as a Ransom.

By *John Knowls*, a Servant of Jesus Christ.

*Prov. 27. 6. Faithfull are the wounds of a
Friend; but the kisses of an Enemy are de-
ceitfull. Acts 11. 2. — 18. — When they
heard these things, they held their peace, and
glorified God. 1 Tim. 2. 5, 6. For there is
one God; and one Mediator between God and
men, the Man Christ Jesus, who gave himself a
Ransom for all.*

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The first Part of the Answer,

In which

*Both the Title and Preface of Mr.
Ferguson's Book, in some par=
ticulars, are considered.*

Mr. Ferguson,



When I had read over, and well consider'd that little Treatise, which contain'd in it Animadversions upon your Sermon, I then deem'd, that it would be altogether discretion in you, to let that *Pamphlet*, as you call it, pass with silence: For I verily thought, that you never possibly could, by a Vindictory Reply, either redeem your Credit, or secure your Doctrine. But the report of your Resolution to answer it, rais'd in

me and others the expectation of a Reply, which after long waiting for, came forth at last, and not many dayes since came to my hands.

I view'd the Title, *Justification only upon a Satisfaction*. Here I needed an Interpreter, and forthwith found you giving the interpretation, thus: "Or, *The necessity and verity of the Satisfaction of Christ, as the alone ground of the remission of Sin, asserted and opened, against the Socinians*. Is this a Comentary, Sir, which is as obscure and dark, well-nigh as the Text? It is moreover not hard to demonstrate, that you are preposterous here in your words, and that this Exposition is (according to your sence of things) no less than a contradiction of the foregoing Enunciation: But in matters so little momentous, I shall not trouble my self or you; Only give me leave to speak a word of your *Socinians*. I never yet was acquainted with any *Socinian*, I mean, with any one I knew to be such. Indeed I have heard of one *Socinus*, a learned Gentleman, and a very pious man, as the History of his Life informs us. I have heard that he has written much, but, believe me, I never yet read over one Book of his; all his works I never saw as yet. Some I know there are, who in some things adhere to him, wherein he dissents from you: But that any are Baptiz'd into his Name, I believe not. You may call them

Soci-

Sermons, whom you dare to unchristian, but you must, Sir, give an account for both.

Let us now Sir come to your Preface, which I thought to have run through, when I first turned over to it, but was compell'd ever and anon to make a stand, wondering and lamenting to see a Preacher of some repute, so disingenuous, so ill principled for his work, so defective and irregular in point of morality. Sir, I am sorry to say it, and had not said it, had it not been necessary. But now I must more than say it, I must prove it too, that it may be effectually profitable to you and others. And here I'll promise you (according to the judgement I have of things) to rip up nothing that is not needful to be opened; to put nothing upon the Tenters, and to deal with you throughout, as with a Brother, who is somewhat ill-natur'd, and guilty of a misdemeanor. You have openly offended, and may therefore, without offence, be reprov'd openly.

First, Then let any man judge, if it be ingenuous, to preface a Disputation after your mode and manner, who horribly declaims against that you were to disprove, and industriously defames those whom you were to confute. That Disputant, who begins with courting his Hearers into prejudice against his Adversary, bespeaks himself suspicious of his

own Arguments, and is offensive to his sober, unbias'd and judicious Auditors. Here I purposely pass by your many disingenuous and impudent hints, being no way desirous to make you a play, or prey, to any.

Secondly, I observe some bad Principles in your Judgment, and such that are greatly opposite to Peace and Love, and that render a Person much unfit for a Gospel-Preacher. I shall instance but in one, *viz.* That there are some Fundamental Doctrines, which are not plainly exprest in the Holy Scriptures, and which are difficult to be understood, and are controversial among Christians. Do you not give me occasion to suspect it of you, when you bespeak your Reader, "That the Doctrine, you assert, is one of the most important in the whole Gospel, that is to say, (as you expound it) such, the pure ignorance or deficiency of which is damning. Is it not well known, that the Doctrine, you assert, is nowhere plainly exprest in the Holy Scriptures? The contrary you have not evidenc'd in your Book. Is not the Doctrine, you plead for, hard and difficult to be understood? I appeal to your own Disciples. Let them be the Judges in this. Which of them hath yet in his head the meaning of those words, he has now in his mouth, concerning Satisfaction? Again, do you not know how controversial the Doctrine

Doctrine of Satisfaction is ? You acknowledge in your Book, and we know well enough, that there is difference about it among your selves. Do you take *Dr. Gunning* to be wholly of your persuasion ? Surely you know him better then so. He that well knows you both, cannot but laugh, at least in his sleeve, at your fawning Address, as in a deplorable state, to that learned Doctor. Let me add this. That there have been many, who have suspected your Doctrine ; yea, many that have opposed it, who for learning might compare with the best of your Party ; and whose knowledge in morals is acknowledg'd not to be ordinary ; and whose lives have been most Pious, Righteous, and Charitable ; and who have attested their unfeigned love to Jesus Christ, and abundant Zeal for him, in the many and great sufferings, which with much patience and chearfulness they have undergone for his Name-sake. Notwithstanding all this will you say, That your Doctrine is one of the most important in the whole Gospel, and that the pure ignorance thereof is damning ? Will not all sober and judicious Divines, hearing this Assertion from you, take you for an Undergraduate, though bold enough for a Preacher ? But must we believe, that you, at your sober hours, do believe or think, that all men must needs be damn'd, that cannot subscribe, in this particular,

cular, to your Creed? My charity inclines me to fainty thoughts of better things concerning you. That I am not altogether unreasonable, in being so charitable towards you, may appear from the inducements I have thereunto. When I consider'd how you were, not long since, sober and moderate in your expressions (you know where) concerning those you call *Socinians*, as persons holding (so far as you knew) no Fundamental error; and withal considering, how greatly you have been of late distemper'd by a *Socinian* Pamphlet, as you call it: I then suspected that the fumes of your passion had abus'd the eyes of your intellect, & that you were as unreasonable in your thoughts and words, as once *Jonah* was, in a fit of frowardness. When you have well consider'd, I will leave you to judge, whether the words that next follow (in your Preface) those we have now been speaking of, be not an evidence of a distemper'd Brain. I shall proceed no farther in speaking of that erroneous Principle, you seem to have, concerning Fundamental + Truths: For I purpose suddenly to publish a Discourse of *Gospel-Fundamentals*, if God permit.

Now in the last place, I must needs friendly reprove your gross miscarriage in your Epistolarie Address to your Christian and Judicious Reader. You tell him many stories, and
so,

So, as if you made no conscience of telling untruths, and injuring others, to serve a design. Some of your Stories are false and ridiculous: Others of them are false and slanderous.

Of these Tales I shall mention but one, which is in the fifth Paragraph, and respects my self, which is indeed of infamous import, and because false, is therefore slanderous. A good name is a precious Oynment, which every wise man is careful of. I have now work to do in purging my Box of Oynment from the corrupting fly of your slanders; which I shall do without passion; and, lest I should seem in mine own cause to be over-zealous, I will supersede the aggravations of your Crimes, the discovery of which being unnecessary for my vindication. Your words of me are these; *We have had (say you) a taste of one of them already, in his whole Christ a meer Creature; and seeing he abides still in that persuasion, he may do well to vindicate it from the confutation of* Mr. Eaton.

It's manifest enough that your eye is now upon me: For though you conceal my Name in the Press; yet where you took leave to Preach, you there (as in a place licenc'd for any thing) had boldness enough to name me. But what have I done to move thus your spleen against me? Will you pretend this clamorous

morous noise to be no effect of your spleen against me, who have (as I hope you will acknowledge) been no wayes injurious to you, but that it is an expression of your zeal for the Truth? It is indeed a good thing, to be alwayes zealous in a good matter. But who knows not, that many have zeal without knowledge? Some can do nothing but hotly, and these, if the heat be in matters of Religion, pass with some for Godly Zealots. But Sir, have you spoken for God this and that which follows? Let me ask you, as *Job* his Friends, (*Job* 13. 7.) *Will you speak wickedly for God, and talk deceitfully for him?* Some from your words have thought (as they easily might) that I had written a Book with this Title, *Whole Christ a meer Creature.* But that I have professed and published that Doctrine, you assert; and more then that, for you affirm, That I abide still in the perswasion of it. O impudent boldness! I never wrote Book with that Title. I never in any Book asserted for mine Opinion, Judgment, or Belief, that Doctrine. Prove the contrary, and I'll be your bondman for ever.

But you have another tale of me, to entertain your Christian and Judicious Reader with. Thus it runs, *If his Friends do not belie him, he is about publishing a Commentary on Isa. 53. to discharge Christ from being meant or intended in all*

all or any part of that Chapter. I suppose (say you) it will hardly receive the favour (though it be in a certain persons hand for that purpose) to come abroad cum permissu; but when, or how-ever it comes, there will not be those wanting to refuse it. Here ends the story, which that it ever began, I much wonder; For I have been so far from writing any Commentarie, or any thing else, on *Isa. 53.* to discharge Christ from being meant or intended in all or any part of that Chapter, that I never design'd it; Yea, and which is much more, I never said, I never thought, nor was ever tempted to think, that Jesus Christ was not intended in all and every part of that Chapter, as a Prophecie of him. What now Mr. Fergusen? Whither will you turn? What shall your plea be? You will peradventure say, that you affirm nothing but conditionally. I readily grant, that you fix nothing on me but conditionally: Yet this I say, that you absolutely fasten on some of my Friends (more then one) an untruth or lie; for you are absolute in this, *That Friends of mine have said, that I was about publishing such a Commentary, and that it was in the hand of a certain person, that it might come forth cum permissu.* Those things being certainly false, it evidently follows, That either my Friends have (to use your own plain English) belied me, or you have belied them and me. Wherefore

fore may I not require you, as you would have the repute of an honest man, to produce those persons, or else to suffer the Lye to lie at your door.

But Sir, notwithstanding I thus speak, and have occasion from your words to think as hardly of you : Yet am I so candid, as from conjectures to think better then so concerning you ; which candor, if you will not acknowledge it for charity, because you will not acknowledge me for a Christian ; Yet I hope you will not deny it to be some piece and parcel of a good Nature, which I could wish were more in you that have Grace, and would be accounted Orthodox. Hear my conjecture.

+ I have indeed written some Notes on *Isa.* 53. which is known to some few of my Friends, and what I have written thereon ; and they all know that in my Exposition I have applyed that Prophecie to Jesus Christ, and to him only. This Paper I never yet attempted to make publick, and therefore never committed it to the hands of any Licenser whatsoever. Now peradventure some one or more of my Friends, in Discourse with some one or more of your Intelligencers, might say to this effect, That I had written a Commentary on that Prophecie, and had therein justly discharged your Doctrine from taking shelter there. This might truly have been reported to you, but you (ac-
cording

according to the wisdom you have) might think that I could go no other way to effect this, but by denying that Christ is intended in that Prophecie, (the readiest way, I confess, if it were open) and so in process of time, by oft thinking over your thoughts, you might come to believe, that you had heard what you had but onely thought. Or your Intelligencer, through the unfaithfulness of his memory (to think the best of him) might misinform you, without any design of doing wrong to any.

This is my guess in this matter, and I hope the thing in it self is no worse. But though charity thus strain her self in devising excuses, that you may not lie under the imputation of a down-right lie; yet she cannot, being not blind, wholly defend you, though she mitigates your faults, which are palpable, from your cholerick, hasty, and passionate temper. How blameworthy are you in receiving lightly, and causlessly publishing an infamous report against your Neighbour? This which you have insinuated into your Reader concerning me, is not meanly infamous; for it tends much to the impairing of my reputation.* It is so evident from the writings of the New Covenant, that *Isa. 53.* is a Prophecie of Christ, and so universally believ'd among Christians, that he who denies it, and is not besides himself, proclaims himself to be extremely wilful and
froward,

stoward; or exceedingly stupid and sottish in his understanding. Consider seriously *Psalm 15. Lord, who shall abide in thy Tabernacle? Who shall dwell in thy Holy Hill? He that walketh uprightly, and worketh Righteousness, and speaketh the Truth in his Heart. He that backbiteth not with his Tongue, nor doth evil to his Neighbour, nor taketh up [receiveth, or induceth] a reproach against his Neighbour. I have now done with your Preface, being willing to spare you.*

Now may I not, on whom you have put a necessity to vindicate my self from your unworthy and false aspersions; may I not, I say, take the liberty to vindicate the Truth from your ill-digested and weak Argumentations against it? I will adventure. If you will be offended, and will not do unto others what you would they should do unto you, I cannot help it.

As for your Animadverter, I beg his pardon, if I prevent him in any thing. I confess I see him but little concern'd to vindicate his Animadversions from an opposition obviously inconsiderable.* If he be a spleenish man, and willing to draw the Saw with you in opprobrious language, he may find himself work to do.



The Second Part of the Answer
to Mr. *Ferguson's* Book.

In, which,

*His Doctrine, or Hypothesis, being
found out by a diligent search, is
inspected and considered in
the General.*

READER,



WE are now come to the Book it
self, where we find the Au-
thor vehemently disputing,
copiously arguing: But who
knows about what? I ex-
pected, that he, in the be-
ginning, would accommodate
his Reader with his Hypothesis, Argument, or
Matter to be disputed of, as briefly stated, and
clearly

clearly explain'd : But being disappointed, and missing it there, I doubted not elsewhere to find it, in some place or other, which to him might seem better then the best ; but finding it no where, I had almost lost my self in wondering at it.

Did ever man before so rudely and disorderly enter a Disputation, and so strangely and unreasonably proceed therein ? To what cause must this be imputed, to Ignorance or to Subtilty ? It will reflect on his Conscience, if we attribute this to his subtilty ; but the reflection will only be on his intellect, if we ascribe it to his ignorance. I am ready to suspect that, in which is the least of evil.

But perchance he thought it unnecessary to state and explain the Question, and therefore did not. Surely had it not been necessary, it had at least been comely. But who is there that knows the thing, here disputed, and the thoughts of men about it, and doth not also certainly know, that it is extremely needful, to be curious in setting it forth, and somewhat copious too ? For among those that profess Justification upon a Satisfaction, (which our Author, in the Title Page of his Book, intimates to be the Subject of his Discourse) the more learned sort, who have in their heads the notion of it, are at much difference among themselves concerning it, and that in some weighty

ty Particulars, if not in some essential parts of the Doctrine. But the vulgar sort, for the greatest part of them, lie in ignorance of their Teachers Conceptions; for they have either merely their Teachers Words, and Expressions, or indeed there with a misapprehension of their thoughts. It is evident, that either they notion nothing, when they speak something; or conceive amiss, when they conceive any thing. Who knows not, that they commonly conceive of this satisfaction under the notion of a satisfaction to a pecuniary Debt, which for one is made by another, who contracted the Debt to himself, by Suretiship, Marriage, or the like. Into this mistake their Guides themselves, by being too parabolical in their pathetical Discourses, lead them, if not also keep them company therein.

It may be our Author will reply, That all this complaint is causeless, in that the controversy is here stated, and also explained. I ask, Where? He will peradventure answer, That it is thus done in the Title Page of his Book.

What, is't there? A fit place for it doubtless: That's indeed at the beginning. But I find it not formally there; much less there fully and plainly.

Let us admit this for his Doctrine, or Proposition:

position ; *That Justification is only upon a Satisfaction* : And let us mind it a little.

This Proposition generally taken, and according to the most vulgar sense and use of its terms, amounts to this: That a judicial pronouncing of persons Just, or Righteous, is only upon the Judges satisfaction, that they are such, that is to say, Just and Righteous.

In this sense the Proposition may (but in a diverse respect) be either true or false.

For, if spoken of men as Judges of others, it may be false. For, though a Judge legally may not, in any particular case, justify any, but upon a satisfaction he hath, that they are Just and Righteous: (and indeed he may not condemn any, but upon satisfaction, that they are worthy of condemnation :) yet a Judge possibly may justify the unjust or guilty, and condemn the just or innocent; and that not only upon a misapprehension, and ill-grounded satisfaction; but also notwithstanding he is satisfied in himself, that whom he justifies should be condemned, and whom he condemns should be justified.

But this Proposition, as it may respect God or Christ as Judges, (in which sense our Author intends it) is undoubtedly true. God and Christ cannot justify any, or pronounce them guiltless, either in the general, or in any particular case, but upon satisfaction, that they

they are just or guiltless, or rather, upon knowledge, that they are such: for this term Satisfaction, as in this sense applyed to God, sounds harshly, if it may at all be admitted.

If this be Mr. *Ferguson's* sense and meaning, I dare say, he has no Antagonist among his *Socinians*. And I think, that in the whole World he will not find a man to contest with him.

But doubtless he intends not this: and I had not mentioned it, but to demonstrate what little skill, care or love, this Satisfactorian has or shews, in setting forth so ambiguously, and by such uncertain terms, a Doctrine he takes to be of the highest importance: and also to intimate how unlikely 'tis, that a Fundamental Truth should thus in a disguise hide it self from the eyes of the vulgar.

Reader, I'll now leave the Title of his Book, leaving it for the Name of his Book, and will search into the Book it self for his Doctrine there. I must confess this search hath been the hardest part of my task.

I was not willing to collect his Doctrine out of the writings of others, who may be thought to agree with him, and who have more plainly and Scholar-like express their minds; for in so doing I might have wrong'd them both.

In passing through Mr. *Ferguson's* Book,
B 2 (wherein,

(wherein, as he tells us, he hath asserted and opened a certain Doctrine against the *Socinians*;) I have observed the parts of his Doctrine, lying here and there scatteringly, where he was pleas'd to lay them, which I have collected, and by the scope of his Discourse and Method therein, have united them in one Body, which he must acknowledge to be his Doctrine, and the Subject of his Discourse. Moreover by a diligent perusal of his Book, I have found out his mind and meaning in this Doctrine of his. Both these I shall here offer to thee, Christian Reader, and therewith some general Observations of mine thereon.

Mr. *Ferguson's* Hypothesis, Proposition or Doctrine, which is the Subject of his Discourse in his Book now under examination.

That the justification of sinners with God, or by him, is onely, or alone upon the Satisfaction, which Jesus Christ hath made for them to the Law and Justice of God.

Mr.

Mr. Ferguson's Exegetis, or Exposition of his Doctrine, as he himself opens it here and there in his Book.

I could so interpret (and somewhat fairly too) mine Antagonists Proposition, as to give mine assent unto it : Notwithstanding I should no way like to express my thoughts, by such unscriptural and ambiguous terms.

I could say, *That the justification of sinners with God, or by him* [that is to say, That the deliverance of sinners, through the forgiveness of sin, from wrath and vengeance in the World to come, by the Sentence and Judgment of God, the Judge of all,] *is only upon the satisfaction which Christ hath made to the Law and Justice of God.* [That is to say, upon no other cause, of the same kind, then the death of Jesus, by which he hath fully satisfi'd the Law, in the ends and intendments of it, so far as was necessary for a Redeemer; and hath also fully satisfi'd the Justice or Righteousness of God, in that he hath answered, by his death, whatsoever the Justice or Righteousness of God could require or expect from him, that he might be the Author of Eternal Salvation to all them that obey him.]

Reader, I have no mind to strive about

words ; nor in fighting, to beat the Air. I abhor to abuse mine Antagonist, or to oppose Truth and Verity. Wherefore I shall faithfully open the mind of mine Adversary, and that distinctly and methodically, which he himself ought to have done. He must for this labour of mine acknowledge himself my Debtor ; and I hope he will for the whole undertaking.

Our Adversary's meaning in his Proposition, is this.

The Subject of the Proposition is, *The Justification of sinners with God, or by him.*]

The word, *Justification*, is here taken in a most proper judicial sence, and so it denotes a discharging or acquitting of persons by accounting them righteous in Law, p. 7.

Sinners are such who are guilty of sin.

Now the Justification of sinners with God, or by him, is that Act of God, whereby he acquits and dischargeth them as guiltless in Law, being as Righteous as he, or the Law can require, and therefore not meriting or deserving punishment, but having a right to the Heavenly Inheritance ; and so their Justification is an Act of Justice, and not of Mercy. See, and compare, among other these few places, p. 1, 7, 8, &c. — 206, 207, 208, 209.

This Justification (saith he) is two-fold. First,
Fun-

Fundamental in Christ, of all the Elect before Faith. Secondly, Actual of all the Elect in Christ upon their believing. In which sense God may be said to justify them two wayes, 1. In his secret acquitting them in himself, accounting of them as Righteous, and in a state of favour. 2. In constituting and pronouncing in the Gospel, That whosoever believes, is justified, pag. 202, and 207.

The predicate of the Proposition is in these words, *Is only, or alone, upon the Satisfaction Jesus Christ hath made for them to the Law and Justice of God.*

For the understanding of this, we are to inquire, 1. What the Satisfaction is, which Christ hath made to the Law and Justice of God.

By the Law he understands, not the Law of Faith, or the Gospel, but the Law of Works, which requires perfect and constant obedience, as the condition of Justification. And by the Justice of God he intends vindictive or revenging Justice, Wrath and Anger.

Now by the Satisfaction of Christ, he means, The appeasing of God's anger; the fulfilling of the Laws threatnings; the repairing of the honour of both, and the purchasing of Grace and Glory: All which Jesus Christ did for a certain number of men, leaving hopeless and helpless all the rest; and he did all this for

them by his death; for he standing in their room, and having their sins made his, and so being made the greatest sinner, God took vengeance on him, as if he had done it on all them; and laid the same punishment on him, which was due to all them, and threatned by the Law; and had his honour, and the honour of the Law, fully vindicated and repaired, so that neither he nor his Law were any losers by their sins; and lastly his Grace and Heavenly Inheritance were bought, purchased, and paid for, by the price of his Sons death, p. 16, 36. p. 26, 83, 93, 111, 123, 151, 164, 166, 216, 222, 257, &c.

ad/x, We are to inquire, What it is for this Justification of sinners with God, to be upon this Satisfaction of Christ.

His meaning is, That the only ground of the Justification of sinners, is the Satisfaction of Christ.

By this Satisfaction Christ hath merited and purchased Justification for them. This Satisfaction Christ makes their own by imputation: And so they may plead this with God for Justification as their due: And upon this account God may justifie them, and must too, if he will be just, equal and righteous.

This is the Doctrine, Reader, which mine Antagonist asserts against the *Socinians*.

And now, good Reader, What think you?
Does

Does it look like a Doctrine, that is of as high importance as any in the whole *Gospel*? Do you see on it any Character of a *Fundamental Truth*? Do you see any thing in it, whence to judge, That it hath any fellowship, part or portion, among the Truths of Jesus? He, methinks, that sees only the face of it, should need no farther witnesses: Its very looks are enough to hang it.

But some so much affect and like the Doctor, that they hardly will forsake and leave his Doctrine. Some have been so long us'd to the word Satisfaction, that 'tis not easie to satisfie them that there is no such thing; I mean, in mine Adversaries sence in this Proposition.

Now for the sake of such as these, I shall here discover some general Observations, which I have made on mine Adversaries Proposition: and this I shall do briefly, for I design brevity in the whole, notwithstanding I may with him purchase for my self the name of a *Pamphleter*, because not voluminous, and in Folio.

Some

*Some General Observations on Mr. F's
Proposition or Doctrine.*

First, In the Proposition, being understood according to mine Adversaries sence on the whole, I observe that, which renders it to be so far from being worthy of our belief, that it is altogether unworthy to be admitted to a dispute.

That I have just grounds thus to censure it, you will perceive readily, when you hear my Reasons ; Of which, those I shall now mention, are drawn from the defectiveness and senselessness of it.

Before I evidence the truth of my Reasons, I must premise this, which is to be understood and minded all along, *viz.* That mine Adversarie does in this Proposition take, intend, and use, the terms of it in a most proper, judicial, or Law-sence and signification. That he doth so, is most evident, and expressly acknowledged by himself.

I. I affirm, That the Proposition, in mine Adversaries sence on the whole of it, is no way perfect. For its terms, in their utmost extensiveness, do neither expressly, nor implicitly, denote and signifie, whatsoever is necessary

sary to be contained, and is professedly designed in this Proposition.

Let him (or any for him) shew, if he can, That remission of sin (which, in the very Title page of his Book, he professes to be in his Proposition, and as an essential part of it) I say, let him shew, that remission of sin is any way exprest or signified in his Proposition. I believe he will find the Task unconquerable: And he will not find it a jot less difficult to comprehend in the word Satisfaction, whatsoever he would have contained therein.

Now if it labour thus of defectiveness, it may justly be rejected, and sent away to be new-moulded, and made compleat, and so made fit for a Disputation.

2. I affirm, That the Proposition, in mine Adversaries sence on the whole of it, is perfect nonsense. This I affirm for these Reasons: Because its Subject is a meer nullity; and also because the Subject and Predicate are contradictory. I will begin with the first, the Nullity of its Subject. The Subject of the Proposition is, *The Justification of sinners with God, or by him.* Which in it self is a glorious thing, but in mine Adversaries sence of it a meer Nothing; because an absolute impossibility: Which I thus demonstrate. Mr. F. in this affair (to use now his own expression) takes the word *Justification*, in a most proper judicial sence

sence and signification: In which sence (as all men know, and he himself doth profess) *to justify*, is to judge or pronounce one to be just or righteous in Law, to be guiltless, to be no sinner or transgressor, in respect of that of which he is accused, or suspected at least. Now to judge one to be just, (or in judgment to pronounce him just) who is unjust; to be guiltless, that is guilty; to be no sinner, when he is a sinner, is to judge & pronounce in judgment that which is false. Now though men, by reason of their ignorance or viciousness, may judge not according to Truth: Yet God, who is most Wise, True and Just, cannot but judge truly. But if God should judge, or pronounce in judgement, a sinner to be no sinner; him that is guilty, to be guiltless, he would judge falsely, and pronounce an untruth in judgment. Whence it follows, That the justification of sinners with God, or by him, in Mr. F's sence, is impossible: and so the Subject of his Proposition must needs be a meer Nothing; and consequently the Proposition must needs be senseless. For it is evidently senseless, to predicate Something of Nothing; to say, That a *non ens*, or that which is not, is either good or bad, white or black, or any thing else. It is as good sence to say, That the washing white of a Black-moor, is effected only by Snow-water, and not by any other Li-
quor

quor whatsoever ; as to say, in mine Adversaries sence of Justification, That the justification of sinners with God, or by him, is only upon the Satisfaction which Christ hath made to the Law and Justice of God. Both are extremely nonsensical ; because, as there is no such thing as the washing white of a Black-moor ; it being naturally impossible ; So there is no such thing, as the justification of sinners with God, in mine Adversaries sence of Justification ; for this is a moral impossibility.

Notwithstanding the Subject of mine Adversaries Proposition be in it self a meer Nothing, yet the Affirmation that is imply'd in it, viz. That there is a justification of sinners with God, in a most proper judicial sence, is indeed a great something, being no less than Blasphemy. Whatever mine Adversary be in his words, yet I believe in his thoughts he is not blasphemous. For he thinks it possible, that a sinner may be no sinner, one guilty may be guiltless by the transferring of his sins from him to another ; and that one may be Righteous, by the imputation of anothers righteousness to him. But of this Dream we shall have occasion to speak hereafter.

Thus much for the first thing by which we would evidence the senselessness of the Proposition : We now come to the second thing, viz. That the Subject and Predicate are contradictory,

Story, and therefore is the Proposition senseless. The Subject and Predicate are at variance. Justification and Satisfaction in a proper Law-sence are so opposite, that to be justified, and to satisfy the Law, is as much as to be justified, and not to be justified, which is formally contradictory: for to satisfy the Law, is nothing else, but to suffer the penalty of the Law, which is a consequent of condemnation, that which to justification is directly contrary. Should mine Adversary here reply, that here is no contradiction, because he that is justified, is not the same that makes satisfaction; I would answer, This is not to remove a contradiction, but to make another: that is to say, to deny that here which he elsewhere affirms. For in his Book he tells us, *That he who made the Satisfaction, and he for whom it was made, are one Person in Law. And that by Imputation the Satisfaction is his, for whom it was made.* But of this afterwards.

Now Reader, tell me, whether I may not, upon the premises, non-suit mine Adversary, and compel him, by the Law of Reason, either to let fall the Suit, or lay his Action anew.

He that offers to disputation a nonsensical Hypothesis, is rather to be hissed out of the Schools, than argued with.

Thus much for my first Observation.

Second-

Secondly, In the Proposition (taking the Subject in a Scripture sence, be that what it will) I observe that, which renders the Proposition scarce worthy to be disputed, but most worthy to be condemned by us.

Now I consider it as sence; for so it is, if not taken in Mr. F's sence, but according to the Scripture.

1. I observe that in the structure of the Predicate, which renders the Proposition scarce worthy to be admitted to a Dispute. For the principal terms of the Predicate, are nowhere used by Sacred Writers, in their Discourses of this great and necessary Subject of Justification, or in any place, where any mention is made of this Doctrine.

It is easie to determine, That the Principal terms of the Predicate, *viz.* *Satisfaction*, and this Particle, *upon* (which is here greatly considerable) are nowhere found in our Translation of the Holy Scriptures, in any place where Justification is spoken of. And certainly there is no word, Hebrew or Greek, made use of, and imploy'd by the Holy Ghost, in setting forth the Doctrine of Justification, that may be render'd in English, *Satisfaction*. Much less can we find in the Holy Scriptures, *The Satisfaction of Christ, made to the Law and Justice of God*. As for this Particle, *Upon*, (which in this Proposition denotes causality)

I presume, that the causality of Christ's death in our Justification, is no where express'd by any term, which directly answers to that English Participle.

Now considering, that mine Adversary pretends so highly for his Doctrine, contain'd in this Proposition, affirming it to be of the highest importance, and no less than a Fundamental Truth: And withal considering, that Fundamental Truths are plainly express'd in the Holy Scriptures: I thus infer, and I hope, fairly too, in respect of this Proposition, that 'tis reasonable to suspect it; unreasonable to impose it; scarce reasonable to admit it to a Dispute.

2dly, I observe that in the nature of the Predicate, which renders the Proposition most worthy of condemnation. For it may be justly impeached of high malignancy against some eminent Truths of the Glorious Gospel of our Lord Jesus Christ.

It doth evidently exclude and oppose all the causes of Justification, besides that of the death of Christ.

This term, *only or alone*, is of it self sufficient to do it. If Justification be only or alone, upon the Satisfaction of Christ, then 'tis not upon Grace, the Grace of God is no ground of Justification, this is no cause in this matter. Then it is not upon Faith, this hath nothing

nothing to doe in thy affair. Again if justification be onely, or at all, upon a satisfaction; then 'tis not by remission of sin; then 'tis not an act of Grace; then there is no necessity of believing. But I now intend not to act the Opponents part: but onely to be Respondent. Were I to oppose, I would first determine something concerning the Subject of the Proposition, and in case I could not agree with mine Antagonist therein, I would debate in the first place this Question: Whether the justification of sinners with God, or by him, be such an act as the word Justification doth import in a most proper judicial, or Law-sence and acceptation, or not. But if I could admit the Proposition to disputation, my first Argument against it should not be any thing I have now mentioned.

But to what purpose do I give an account here of this matter?

You have had, Reader, my general Observations on mine Antagonists Proposition. I shall draw forth the Discourse no farther, but here put a period to it.

The Third Part of the Answer
to Mr. *Firguson's* Book.

*Wherein the three first Chapters of his
Book are fairly examin'd, and
justly censur'd.*

First Section.



Notwithstanding I think, that I have, as a Respondent, no more to do, till mine Antagonist produce an Hypothesis animated with a Soul, that he hath brought, being a meer Carcass, and senseless thing: Yet, because with the less intelligent, (for whose sake I write) what hath been spoken may be thought insufficient, (and may indeed not be sufficient for them) I shall therefore examine the Book, as a Discourse of something against some-

some-body, and in special against those he calls *Socinians*.

The Author in his Preface doth promise his answer, that he shall be attended to, in case he answer him methodically, and *αὐτὰ πόδας*, footing it after him as he goes : Which condition, being interpreted, is as much as this, in case he will not answer at all ; unless by *Methodically* he mean only, *after his way and manner*.

I shall endeavour to content him therein, that I may be attended to. I shall only beg his leave there to make a stand (expecting his return) where he leaves his way, turning to the right hand or to the left ; for he, by his many digressions, spends much time in going a very short way:

The Contents of his first Chapter.

In what sense to Justifie and Justification are to be taken in this Affair.

[—in this Affair.] What, where is this Affair ? For I see not his Finger pointing thereto, nor any other Index directing to it. Had he said, *In this Affair, which is now to be agitated*, or the like, he had spoke good English. But lest Mr. F. should think me quarrellsome, I will not charge him here with a Solecism. Let it pass for an Elegancy, and call it Reader, if you please, a Rhetorical Ellipsis.

We now enter the Chapter, which is design'd for an Introduction to this Affair (be that what it will) and as such I shall now consider it. May be 'tis also intended for a Foundation, or some part of one; but how fit and firm it is, we may peradventure judge, when we see the edifice. In the first place he endeavours to inform his Reader in the general significations of the word to Justifie. *To Justifie, (saith he) is either taken in a moral sence, or in a judicial, &c.* Because I cannot say that here he speaks his own thoughts, I shall speak nothing of this saying.

It is certain, he takes the word in his Affair, in a judicial sence; and tells us that the word in this judicial legal sence is used two wayes in Scripture.

1. *For the declaring of one just, p. 5.*

Observe here by the way, that he in proving this, though he alleadgeth many Scriptures both in the Line and Margent: Yet hath not produced one Scripture that speaks of a judicial legal act of Justification. Some of them do not speak of any judicial Act, as that in 1 Tim. 3. 16. nor that in Mat. 11. 19. Luk. 7. 27. chap. 16. 15.

2. *For absolving one in judgment, judging or accounting him just or righteous in Law.*

This is true. But in evidencing this from the Scriptures he abuseth them much: For all
of

of them speak not of this most proper sence of the word ; for some of them speak of Gospel Justification which is by the remission of sin. But it may be he holds no such Justification ; and so cites not the Scripture at random. When we find this plainly to be his mind, we shall then turn back to this first Chapter, and convince him of a gross mistake therein.

At present we learn thus much from him, that the word, to justify, is, in the lesson or Doctrine he intends to teach us, taken and used by him in a *most proper judicial legal sence*.

He teacheth us as Children in the *Abce*, who sometimes are many dayes before the last word of their Sentence is sounded to them.

Before I pass from this Chapter, I might observe, That his division of this term into two significations only is very imperfect, of which I may hereafter speak with more advantage then at present.

Yea further I might observe, that his division is no division at all, and that in the same manner, by Synonymous terms and phrases, a man might as well make twenty two, as two significations of this term, *to justify*, as taken in a proper judicial sence. But I have a mind to hear out the Lesson.

We come now to his second Chapter, which is also Preparatory; where the first thing propounded is this.

That Justification is an Act of Justice, and not of Mercy.

His meaning is this, That Justification is merited, and of debt, not of favour and grace. If he speak concerning the justification of those that are sinless, his Position is true. For it is most equal to pronounce him just that is really so; and so to do is no act of grace and favour, nor by any accounted such. Thus God justified Christ, *Isa. 50.8.* But if he intend here the justification of sinners, then is the Position false and very absurd. He seems thus to intend by citing for his proof *Rom. 3. 26.* But I will not argue against the notion, till I have more assurance that it is his.

In the second place he affirms, *That none but just men can be justly justified.*

His meaning is, That none can be justly justified, but those that are just in Law. Or as he expresseth it, *p. 10. An Offender cannot be justified.* To pronounce him to be no Offender, that is an Offender, is to pronounce that which is false, which undoubtedly cannot be justly done. This indeed he proves, but

but does it *gratis*, for no man living denies it.

But when I consider these words of his, that next follow the Position, *viz. A man must be just, or made just, before he can be justly justified.* And the Objection he makes and replies to, p. 14. I clearly perceive the root of the matter, which indeed I suspected before, having had occasion enough of a suspicion, though not ground enough to affirm any thing.

Now Reader, have you a mind to view what by digging I have discover'd, the Fundamental part, I mean, of Mr. F's Doctrine, which he would have to be counted no less then part of a Gospel-Fundamental.

It is this.

That none but men just in Law can be justly justified, in any judicial sence whatsoever of the word Justification.

A Paradox doubtless, and deem'd to be Orthodox, but whether it be not mis-nam'd an Orthodox Paradox, as many unsound, absurd, senseless sayings have been, let us now consider.

This Doctrine is such an error, that hath a very malignant Aspect upon the whole Gospel of our Salvation, which although I am able clearly to demonstrate, yet shall I now waive it, as being not incumbent on me, who am now Respondent, but specially, because I

pose, (God assisting) to write a just Treatise concerning the Death of Jesus, our Glorious Redeemer, who is God over all, blessed for ever.

All that can now reasonably be expected from me, is to discover the invalidity and weakness of those things, which Mr. F. hath produced, to confirm and stablish this Doctrine of his. He hath here provided a guard for it both in Front and Rere; but such a Guard which either hath no strength, or no mind to defend it,

There are two things he sets before it for this purpose; the former is drawn from the signification of the word, *to justify*; the latter from the nature of the Act of Justification.

The first we have in the first Chapter, and may be fitted for examination, and dispos'd for his best advantage, thus.

"If the word, *to justify*, as denoting a judicial Act, doth alwayes signifie, either
 "to declare, or acquit one as just in Law; then
 "none but men just in Law, can be said to be
 "justly justified. But the first is true, therefore the second.

I deny the Antecedent, and will evidence the untruth of it from his own Allegations.

He produceth some Scriptures, which speak of

of a divine judicial legal Act of Justification, in respect of a mans general course according to the Law of works ; but such Scriptures that evidently declare, that none that have sinned, shall or can be justified with God, in this kind or way of justification ; & that do either implicitly, or expressly signify, that there is another kind of justification, namely a judicial Act, which is metaphorically called *Justification*, because the same, in respect of its Effect, with that properly and strictly so called. This Metaphorical *Justification*, is a deliverance through the forgiveness of sin, from the punishment due unto it in another world. The forgiveness of sin is as effectual to secure us from wrath, as the non-committing of sin can possibly be. This Justification persons may have, either in promise, so they may be justified before the day of Judgment ; or they may have it in Sentence, which will be, when they shall, at the day of Judgment, be solemnly and publickly declared to be those whom God will deliver from the Wrath to come.

But let us see his Scriptures, of which we are now speaking.

The first is, *Psal. 143. 2. And enter not into judgment with thy Servant ; for in thy sight shall no man living be justified.* Does David here pray, that he may not be judg'd at all ? Nothing less, but that he might have favour
in

in judgment, as the Contents of the Psalm; in our Books, expresse it; where thus you read; *David prayeth for favour in judgment.* And so Expositors open the place, shewing, That he prays that God would not judge him according to the rigor of Justice: which sence the following Reason demonstrates; *For in thy sight shall no man living be justified.* God perfectly knows all men, and knows them to be sinners, and therefore should he judge them to the state they deserve, he would judge them to a most miserable one.

Another Scripture he alleadgeth of the like kind, is *Rom. 3. 20.* Turn to the place, and from the Context you will easily see, how greatly our Author, in his Book, wanders from the truth of this Scripture. That you may the more easily perceive it, take this short Paraphrase on part of the Context, beginning at Verse the 19th, and carried on to the end of the 23d. — *That every mouth may be stopped, &c.* Which is as much as if *Paul* should have said; My purpose, end and design, in accusing all, both Jews and Gentiles, as under sin, is, That all men might be put to shame and silence, as such who cannot stand in the judgment to plead innocency and non-guiltiness, for obtaining freedom and immunity from the punishment of the Law, that is to say, that all men in the World may appear to be guilty before God, on
subject

subject and lyable to condemnation, and to suffer the damnation of Hell, (20.) Therefore I conclude, that by the Deeds of the Law, or the condition which the Law requires, namely perfect and constant obedience to it, no mortal man, who is subject to examination at the Judgment Day, shall be delivered and discharged by the Law; for they all may be convicted by the Law, to be guilty of sin. (21.) Notwithstanding men are hopeless of obtaining Justification in the way of the Law; yet Justification is obtainable; for God hath appointed a way of Justification, that is, of deliverance from eternal death, a way which is unlike to, and diverse from that of the Law, which new way he hath now by the Gospel evidently revealed, and which is attested and witnessed to by *Moses* and the Prophets. (22.) The new way I mean, is that deliverance from Wrath, which God hath appointed to be by the Faith of Jesus Christ, or obedience to the Gospel, as the condition of it, being only to them, by way of Title, and onely upon them, by way of Sentence, that believe, whether they are Jews or Gentiles. For there is no difference among them. (23.) For all have transgressed the Law, and therefore cannot have, according to the Law, approbation or praise with God.

Thus much for that Scripture.

Another

Another of his is *Gal. 2. 16, 17.* which is the same with that in the *Romans.*

We come now to the Scriptures of another sort, which he citeth for the same purpose as those now mentioned.

These are such that speak of no judicial legal Act of Justification, that is, of no judicial Act, by which God pronounceth men sinless in Law, and so without desert of punishment, even by the sentence of the Law: but they speak of a deliverance from the punishment of sin, through the forgiveness of it. *Of this sort is that he gives us in the Line, viz. Acts 13. 39. And by him all that believe, are justified from all things, from which ye could not be justified by the Law of Moses.*

In the proceeding verse, *Paul* in his Sermon to the *Jewes* speaks thus unto them. *Be it known unto you therefore men and brethren, that through this Man [Jesus] is Preached unto you the forgiveness of sins. And [that is to say] by him all that believe, are justified from all things [freed and deliverd from all things] from which ye [Jewes] could not be justified [freed or delivered] by the Law of Moses. For the Sacrifices in the Law of Moses did not free from all punishments, but onely from some. The learned here render the Greek *ἀνασώδωται*, by *liberari*, to be freed or deliver'd.*

It is observable that this term hath the signifi-

signification of freeing and delivering, even there where no judicial act is intended. Thus 'tis used, *Rom. 6. 7.* and is translated in the Line, *freed*, but in the Margent, *justified*.

Another Scripture, *viz. Rom. 8. 33, 34.* is in the like manner abus'd by mine Antagonist.

There is another place he cites to as ill purpose, namely *1 Cor. 4. 4.* where it is indeed taken in a proper judicial sence, but not legal (as mine Antagonist calls *legal*) for it denotes a judicial discharge, not from all sins whatsoever, but from unfaithfulness in a particular Office.

In this sence of the word Believers shall be properly justified at the last day, when the matter of the tryal shall be the truth of their Faith and Love.

Now Reader judge, whether this Pillar on which mine Adversary layes so great a weight, have any thing of strength, and soundness in it, namely this, *That the word, to Justifie, as denoting a judicial Act, doth alwayes signifie, either to declare, or acquit one as just in Law.*

Let us now view the second, which we have in the second Chapter, and is the first thing we are to observe there. It is this.

That Justification is an Act of Justice, and not of Mercy. This he intends as respecting the Justification even of them that have sinned.
Their

Their justification is an Act of Justice, and not of Mercy. It is a just Act, but no merciful one. There is justice and equity in it, but no mercy and clemency. Those whom God justifies, he deals righteously with, in giving their due unto them, and paying to them a Debt he owes them, and did he not justify them, he would be injurious to them. The sum is this, *That the justification of sinners is of merit and debt, not of grace and favour.*

What! saith the Scripture so also? He calls in the Scripture to bear witness to it, citing, *Rom. 3. 26. To declare his Righteousness, that he might be just, and the Justifier of them which believe in Jesus.* Thus out of his head he gives the Text to the Reader, not out of his Book.

Here in the first place it must be observed, (as being now needful, and possibly very useful hereafter) that he understands here by the *Righteousness, or justice of God*, that *Equity in God*, by which he does that for others which they deserve of him, and which he could not leave undone without doing them wrong, and being injurious to them. I would now ask the Gentleman, What necessity there is, what probability there is, that these words of the Apostle should be understood as attesting, and that openly, this Doctrine, *That the justification even of sinners is an Act of Justice, and not of Mercy?*

Mercy? Were not this evident in the Text; he would have more then barely cited it, specially seeing 'tis the only witness, and the matter controversial, and of no small moment in it self. The Bell tinketh as he thinketh. But thinks he too that all men have the same ears?

I hear another sound, and that which comes from the Text.

Let me now tell him, as the truth is.

First of all, That this Scripture does no way countenance his Collection from it.

Notwithstanding we have, *the Righteousness or justice of God*, here mentioned in a Discourse of Justification; yet does it not presently follow, That here is mention made of God's Equity in doing that for others, which they may require as their merited right and due; because, not onely this Phrase, *The Righteousness of God*, is of a various signification, but also this term, *Righteousness* or *Justice*, is so extensive, that it comprehends Mercy it self; and when it notes equity, in a more strict acceptation, it sometimes signifies that part of Righteousness in performing promises, which we call *Faithfulness*: In this sense God is just in performing his Promises to us: for though the making of them be of Grace; yet the making good of them is a Debt. *If we confess our sins, he is faithful and just to forgive us our sins, saith John,*
1 John

1 John 1. 9. Wherefore the Context must determine, how this term *Righteousness* or *Justice* is here to be taken.

Now I say, that the Context doth no way countenance the Doctrine we are now examining. For *Paul* does not say, That God justifies us to declare his Righteousness, much less, that he justifies us because of his Righteousness; which though he had said, yet would it not follow, That the justification of them that have sinned, is an Act of Justice, and not of Mercy, unless it were proved that Righteousness is here to be taken in Mr. F's sense.

The words in contest depend immediately upon these words, in *vers. 25. Whom God hath set forth to be a Propitiation through Faith in his Blood:* And so they shew the end and intent God had in thus setting forth Christ. I would here discover how incongruous Mr. F's sense is to the scope of the place, but shall now wave it, because this Scripture is in the following Discourse largely to be treated of.

Secondly, I affirm that this Scripture does plainly contradict his Collection from it.

He tells us, *That the justification of them that have sinned, is an Act of Justice, and not of Mercy, that it is not of Grace:* But *Paul* tells us, *ver. 24. That we are justified freely by the Grace of God.*

Who

Who now sees not, that this Pillar is like its fellow in point of strength and soundness.

But he hath something that follows his Doctrine to secure it.

You must remember, Reader, that we are now examining the fundamental part of Mr. F's Doctrine, which was this, *That none but men just in Law can be justly justified, in any judicial sence whatsoever of the word Justification*: And that those things which precede it; and on which it depends, have been considered.

We come now to those things that follow it, and are design'd to confirm it, p. 9.

Here he produceth some Scriptures, and two Reasons; the utmost they serve to prove is this: That it is unjust to speak falsely of persons or things, specially in Judgment, to the wrong and injury of any. This being all, it is all to no purpose that he hath done. He may write upon his Work here; *Labour in vain*.

Now what will you say, Reader, if I shall prove this to be the natural and necessary consequent of Mr. F's Doctrine; *That no sinner possibly can be saved*.

The truth of what I have said, I shall thus briefly and plainly evidence.

D

None

None can be saved, but those that are justified. This he granteth; I proceed then.

None can be justified, but those that are just in Law. This is the Doctrine. I add.

None are just in Law, that have sinned and transgressed the Law. I conclude then.

Therefore none that have sinned can be saved.

This conclusion is no part of Mr. F's Faith; and he thinks 'tis no just inference from his Doctrine. For he conceives and affirms, *That one who is unjust in Law, may be made just in Law.* Now seeing to be just in Law, is nothing else, but not to be guilty of transgressing the Law; judge Reader, whether this saying, That a man who is unjust in Law, may be made just in Law, be not a just contradiction, if by Law we understand the unalterable Law of God. I add this, Because in respect of some Laws of men, it may perchance be said, That he who was unjust in Law, may be made just in Law. As in this case, Suppose that a man now should transgress some particular Law of *England*, and being apprehended, should be bound over to answer it at the next Sessions; before which time of answering, if this particular Law should be repeal'd, he becomes just in Law. But this way of becoming just in Law, hath no place in this Controversie.

It is impossible that that which is past should be recalled; that that which has been done, should be undone. Would it not be absurd to say, That he who hath transgressed the Law in this or that, is made one that hath not transgress'd the Law therein? This is the sence of Mr. F's words.

But suppose by this making *just in Law*, Mr. F. understands something else. If this may be suppos'd, it had been well, if he had not attempted, specially in the Press, to express his thoughts, before he had learned how to do it.

But certainly that he calls *making just in Law*, (be it what it will, seeing it is not the forgiveness of sin) is unnecessary for a sinners deliverance from the punishment due unto sin, and is unprofitable to a sinner for attaining justification in Mr. F's sence of Justification. Both these I shall demonstrate from his own words.

First, I say, That *making just in Law*, as he understands it, is unnecessary for the deliverance of sinners from the punishment due unto sin.

The Reason is, Because forgiveness of sin is of it self sufficient to effect it.

That forgiveness of sin is possible, yea, and necessary to Salvation, is the acknowledgment of *Satisfactorians*, how opposite soever their

notion of Satisfaction be thereunto. But that forgiveness of sin is of it self sufficient to deliver from the punishment due thereunto is confessed in words plain enough by mine Antagonist.

For in p. 14. he saith from his Authors, *Forgiveness can only release from the penalty, whereas justification releases from the demerit.* Who can desire, or need any more, for deliverance, than release from the penalty? Unless he be so proud, as to desire to be thought not worthy of punishment, and therefore to desire, he may be pronounced just, when indeed he is forgiven as one unjust, and by forgiveness deliver'd from the punishment he hath demerited by his offences.

The sufficiency of pardon to secure from punishment, I might abundantly evidence from the Nature of it. But this not being my present design, I had not mentioned it, had not mine Antagonist given me a fair occasion to mind him of it.

He tells us, p. 4. *That Paul, in Rom. 4. 7. describeth Justification by the remission of sin.* Had he well understood this his own saying, there had been no contest now between him and me. He would then have acknowledged, as I do, and as *Paul* there teacheth, that the justification of sinners is by the remission of sin. This is, as it were, the formal cause of
Justi-

Justification, as Faith is the conditional cause of it. For God's forgiving the unjust their sins, is as effectual to secure from punishment, as his pronouncing men to be just. And that Faith which worketh by love, is as sufficient (through the Grace of God) to obtain pardon, as a perfect and constant obedience to the Law can be for obtaining the Sentence, by which men are pronounced just and innocent.

Now let me upon this occasion say this; That although the words, *to justify and justification*, are used in the Scriptures, and are useful in the Doctrine of the Gospel: Yet there is no necessity to use them therein; for not only all Fundamental Truths of the Gospel may be express'd without them, but also the whole Gospel-Doctrine. It is observable, That neither *Mark* in the Gospel, nor *John* either in his Gospel or Epistles; nor *Peter* in his Epistles, nor the Author to the *Hebrews*, in that Epistle, do make use of either of those terms.

If mine Antagonist should here say, as elsewhere he doth, that without making just, no forgiveness of sin can be. I would thus reply.

If he had said, That the making of the unjust to be just in Law, (supposing the thing possible) doth make the forgiveness of sin needless, I should willingly subscribe unto it, knowing it to be a most sure and certain Truth. But that sin may be forgiven to a man,

notwithstanding he be not made just in Law, mine Adversary himself doth in effect acknowledge, though it be contrary to his main design. For in that very Paragraph, where his Position is, that I am now examining, he tells us, *That it is lawful sometimes for a Prince or others to pardon an Offender, whom he cannot justify; And p. 11. A Prisoner may be found guilty, and condemned, and yet not executed; forasmuch as he may produce a Pardon; but he can no wayes be justified and acquitted as not guilty.* Thus God by Nathan pronounced against David the Sentence of Guilt, yet pardoned him, as to the execution of it, 2 Sam. 12. 7, 13. God neither did, nor could pronounce him guiltless of the murder, &c. though he did remit the Sentence of Death.

Thus far he. Now Reader, do you think that he needs any man to answer him? He plainly asserts that God can, and sometimes doth, pardon the sins of men, and thereby secure them from punishment, without making them just in Law. Let him now, if he can, shew a reason why God cannot, or will not, deliver from the damnation of Hell those that have sinned, by forgiving their sins, without making them just in Law.

Now I come to the second thing, viz. To shew, and that from Mr. F. himself, that what he calls *making just in Law*, is unprofitable to

a sinner for obtaining Justification, as he notions Justification, and expresseth it. *This making righteous or just in Law*, be it possible, or not possible; intelligible, or not intelligible; imaginable, or not imaginable: certainly 'tis not profitable to a sinner for obtaining Justification, in the most proper judicial legal sence of the word; in which sence mine Antagonist takes it in this affair. And this is evident from some Scriptures he urgeth, and from the two Reasons he gives, to prove, that none but just men can be justly justified. I'll but repeat his Reasons, and so put a period to this Matter. *That none but those (saith he) who are just, or made just, can be justly justified, doth hence appear.* 1. *Because all God's judgments are according to Truth*, Rom. 2. 2. *But it were contrary to Truth, to say to a man he is guiltless, when he is guilty.* 2. *All God's Judgments are according to Justice*, Psal. 119. 75. *But it were contrary to justice to acquit and declare a man innocent, when he were nocent.*

Thus you have heard the examination of the Fundamental part of Mr. F's Doctrine. You have heard its Plea, and I doubt not, but that you may easily see the insufficiency of it, to say no more.

Second Section.

We come now to his third Particular, (p. 12.) which is this, *Those that are once unjust, cannot be made just again, or acquitted as just, without a Compensation and Satisfaction made to the party injured for the offence.*

I might here justly put a bar to all further proceedings in this matter: For seeing mine Adversary hath fail'd in his attempt of proving that there is any such thing, as *making the unjust to be just in Law*, he cannot therefore require, nor reasonably expect to be heard in any thing, he hath a mind to speak, or hath spoken concerning the means of effecting it: Yea, considering that he himself (though against his will) hath laid sufficient grounds whereon firmly to build this Conclusion, That there is no such thing possible, as the *making of the unjust to be just in Law*, he must needs be absurd in thinking it reasonable, that his following Discourse should be attended to. Notwithstanding for their sakes, who are never satisfied, unless they have more than enough, I shall here follow him.

Here, in the first place, he should have informed his Reader (seeing he had not done it before) what he understands by *Compensation*
and

and Satisfaction, by which one who is unjust may be made just in Law. The Omission of it is so great a transgression and offence to his Christian Judicious Reader, that by what means or way he can make such a Compensation and Satisfaction for the offence, as to be made just, and so justified by him, I well understand not.

But be the Compensation and Satisfaction what it will, He would here shew.

First, *That nothing else is sufficient to make an unjust man just in Law.* Here his enumeration of insufficient things is made up of four Particulars, viz. *Sorrow for the Offence; Confession of the Fault; Remission and Forgiveness; and lastly, the Sustaining of the Penalty.*

These things I presume no man ever imagined to be sufficient to make those, who are unjust, to become (in his sense) just in Law. That they are insufficient, I readily grant.

In the next place he offers some Considerations touching Satisfaction, p. 16, &c. *As, that it is not needful, that the Satisfaction be always made in kind, but that it is sufficient if it be made in value. Also, that it is not always needful, that the Satisfaction be made by the Party offending. Lastly, That it may be made by doing or suffering, or jointly by both.*

The second of these is of some moment in this Controversie: Notwithstanding he proves it

it not; but (which is strange to think) he affirms and denies it in one breath: For he had no sooner offer'd this to consideration, that it is not alwayes needful that Satisfaction be made by the offending Party, but that it may be made by another; but he adds. *This universally holds in pecuniary matters, (saith he) but in criminal matters it is otherwise.* Of which matters only the Question now is; But of this perchance hereafter. What he intends by the last consideration, it may be he himself knows, and knows too, how when time shall serve to imploy and use it, Thus ends his second Chapter.

We are now come to his third Chapter, which is long and tedious, and yet may soon be examin'd and dispatch'd too, so as to be no more troubled therewith.

Mr. F. *We must in order to being justified, [He would say, We must in order to our being justified] be arraigned, and charged, otherwise, as one well notes, if a man be pronounced Righteous, that was never endicted, he is onely praised, not justified.*

Ans. He tells us in his last Chapter, That Justification is two-fold, the first he calls

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Fundamental, and this is before we are born ; the other he calls *Actual*, which is upon our believing, and this is before we die. Now I would ask him, How either of those can be Justification, if he that is justified, must needs first be arraigned and charged ? Must they be arraigned and charged before they are born, before they have done either good or evil ? Or, where are they arraigned before they die ? *It is* (saith the Author to the *Heb. c. 9. 27.*) *appointed unto men once to die, but after this the Judgment.* Or with what must they be charged ? He will say, With transgression against the Law. Well, I then ask him, When this must be ? If before their believing, then they have nothing to plead for Justification, being destitute of Faith. If after believing, then 'tis not in order to Justification : for as he teacheth, men are no sooner Believers, but they are justified. However it be, yet he hath Scripture attesting his saying. If so, they are doubtless good. His Scripture is, *John 5. 45. Do not think that I will accuse you to the Father, there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me ; for he wrote of me. But if ye believe not his writings, how shall ye believe my words ?* Here Christ speaketh to the unbelieving Jews, and of them, as such whom the writings of *Moses* (in which were Prophe-

fics

sies of the *Messiah*) would accuse as guilty of sin, for not believing in him, of whom *Moses* wrote.

Here's not a word of the arraigning and charging of Believers; much less, in order to their Justification. Neither doth Christ here speak of *Moses* as a Law-giver, but as a Prophet, foretelling things appertaining to the Gospel. Who reading this Scripture, and Mr. F.'s gloss thereon, *There is one that accuseth you, even Moses, i. e. the Law of Moses*; but will conclude, that he is extremely rash and inconsiderate in using the Holy Scriptures; for none can think, that think him not besides himself, that he can be so ignorant as to conceive this Scripture to be any thing to his purpose, after he hath but once read the Context.

He proceeds in his groundless Allegory, p. 21. where I must follow him, to recal him and his Disciples, if any he has that follow after him therein.

Mr. F. *Being thus charged* (saith he) *we must plead. Now there are but two Pleas, that of Guilty, and not Guilty.*

1. *We cannot plead not guilty; being under the impeachment of our own Consciences, as well as of the Law.*

2. *Our Plea then must be, Guilty.*

Ans. Could I admit in his sence the Arraign-

raign-

raignment and charging of Believers with transgression of the Law, and both in order to their Justification, yet I should make a stand at this, *That they must plead Guilty, in order to their being justified.* I should here first inquire, Whether he, that's accused, then pleads, when he confesseth the charge? If it be so, I must confess, that I understand not what a Plea is. I ever thought that a Plea is something urg'd in way of defence; and that he that confesseth the Crime, wherewith he is charged, layes himself open to condemnation and judgment, where the proceeding is according to the rigor of the Law. Our common Proverb, *Confess, and be bang'd,* speaketh as much.

And Mr. F. tells us, (p. 13.) *That when a person stands arraigned, his confession of the Fact doth not at all tend to the acquitting him of guilt, but on the contrary promotes his condemnation.*

In the next place I should ask him, Whether Believers pleading Guilty, or confessing the Charge, speak that which is true, or that which is false? If they speak falsely in confessing themselves guilty; and yet must so confess in order to their justification, then lying, the old way to Hell, is now become some part of a new way to Heaven. But if they speak truly, they certainly cannot be justified in Mr. F's sence of Justification. For God, saith he, justifies by pronouncing them guiltless; which

which he cannot do in case they be guilty.

He proceeds.

M. F. *Our Plea then must be, Guilty; and in this case we must either plead Mercy for the sake of Mercy, or Mercy for the sake of a Satisfaction. There is no third.*

First, (Saith he) There is no being justified upon the Plea of Mercy, for the sake of Mercy.

Ans. I now clearly perceive, That in making up his bottom, he has lost the thread he was winding, and by catching up another end that runs not, he hath ravelled his whole Discourse.

Reader, You cannot but remember, that he proposed, in the former Chapter, this to be handled, *viz.* That those who are once unjust, cannot be made just again, or acquitted as just, without a Compensation and Satisfaction made to the Party injured for the Offence. In prosecution of this he first shews, that if Satisfaction cannot, nothing else possibly can effect it; and to this end he mentions four things, and shews their insufficiency to make him that is unjust to become just in Law; and those four things he conceives to be all that can be imagined in the case besides that of Satisfaction.

In the next place he ought to have shewn, That there may be a Compensation and Satisfaction made to the Law and Justice of God for the sins of men; and that they may by such

a Compensation and Satisfaction be made just in Law, and so made fit to be justified. After this he should prove, that such a Compensation and Satisfaction hath been made for them to the Law and Justice of God.

And then might he allegorize, (not as he does, but) after this manner. Believers must be arraigned and charged as guilty of sin: But they in their own defence must plead, Not Guilty: And give this as the cause of their Plea, That such a Compensation and Satisfaction hath been made for them, by which they are made just in Law, and therefore may and must be justified.

Thus *Reader*, you have another Instance, how methodical mine Antagonist is.

For my part, I think it easier to answer twenty men, that know how to express their minds apely, that know what Method is, and and will follow it in their discourses, than this one man, I mean *Mr. Ferguson*: whom notwithstanding I shall here follow, to inform him, how he mistakes his way. Only this you must remember, that he hath not attempted to prove the main thing he undertook to confirm, *viz.* That the unjust may be made just in Law by a Compensation and Satisfaction, which not being done, all he has done signifies nothing at all.

But now to follow him, as it were in a new matter.

Mr.

M. F. *Our Plea must be, Guilty. And in this Case we must either plead Mercy for the sake of Mercy, or Mercy for the sake of a Satisfaction.*

Ans. Who is so wise as to understand this? or rather so unwise, as to think, that Mr. F. understood himself when he wrote this? Certainly these words admit no fair Interpretation; but that, which makes this saying of his a plain Contradiction to his doctrine; For by *Mercy*, which must be pleaded, we can here by the known and approved Rules of speaking, understand nothing, but an expression of *Mercy*, which Metonymically is called *Mercy*; the cause being put for the effect. And that pleaded, or pleaded for (he useth both) is by him elsewhere call'd *Justification*: as in pag. 63. *The only Plea then (saith he) of a charged Sinner is to Plead for Justification, on the account of a Satisfaction. And p. 78. If we plead Justification then upon the account of a Satisfaction, &c.*

Now his Doctrine is, That *Justification* is an Act of Justice and not of *Mercy*. Who then sees not the Contradiction? Had he said, That we must either plead *Justification* for the sake of *Mercy*, or *Justification* for the sake of a *Satisfaction*; then had not his terms contradicted his thoughts, how much soever his thoughts have opposed the Truth.

He goes on;

Mr.

Mr. F. First, (saith he) *There is no being justified upon the plea of Mercy, for the sake of Mercy.*

Answer. His meaning is this, That no man can plead for Justification as his due, only because God is merciful. I know none here his Antagonist. For then all men might plead for Justification as their due. I believe and profess, That Believers may plead for Justification as their due, upon the account of a most gracious and merciful Promise, which God hath made in Christ, to all them that believe. And so all that Mr. F. hath said, relating to this Particular, is nothing else but throwing water into Thames, that the Wherries may not want it, when the Tyde's at the highest.

But here in this Discourse he hath distracted the thoughts of his Reader, by inserting much that belongs only to his Appendix, and concerns not me, but his Animadverter, who, considering the weakness of some, may peradventure take notice thereof: for upon no other account do I think it worthy of a Reply: For though his Particulars are not few in number, yet for weight, they altogether are as the dust of the Ballance.

But there is another thing most disorderly inserted, which because it is of great moment in the Controversie between him and me, I

will consider it, though I might fairly pass it by.

He expresseth himself thus, p. 32.

Mr. F. *It was not possible for God, in way of Consistency with his Truth and Justice, to save sinners, and pardon sin, but through the intervention of a Satisfaction.*

Ans. A very bold saying indeed. He hath need of very clear evidence from Reason and Scripture, that dares speak after this rate concerning the Power and Prerogative of the most High.

Mr. F. *That it was not possible for God, to pardon sin, and save sinners without the intervention and consideration of a Satisfaction, may be demonstrated.*

First, From the truth of God's threatnings.

Ans. To give a short answer to that which deserveth none; First, I say, That it is most apparent and evidently true, that God may be true, notwithstanding he should not execute all his threatnings. This is so evident, that I believe no judicious and considerate man ever said, or so much as thought the contrary: Yea so manifest it is, that mine Antagonist doth acknowledge it in his second Premise; where he asserts, *That particular threatnings denounced in some singular Cases, to some special ends, may be relaxed, or dispenced with.* Also he telleth us in his third Premise, *That the threatnings of*

temporal punishments may not be executed. Yet, in his fourth Premise, he giveth us to understand, That Evangelical threatnings [he means relating to Fatherly chastisements] may, in case their end be attained, cease and dissolve, as to any Obligation Believers stand in to punishment by reason of them.

Moreover, I say, and that from mine Adversary himself, that the truth and varacity of God, is no way obliged to the execution of any threatening whatsoever, simply considered as a threatening. If these words of his in his first Premise, *viz. That threatnings precisely and universally taken, do only signify what is due, not what shall actually be* do not import as much as I have said, let any judge. Wherefore I say, that mine Antagonist doth untruly, and also childishly conclude from the bare threatening of eternal death to the execution of it.

Having cast our eyes upon his first demonstration falsely so called, let us now view his second. This may perchance be a demonstration indeed.

It is taken from the Just, Righteous, and Holy Nature of God. And thus he proceeds, *Sinners deserve punishment; God being Holy, hateth sin, and being Just and Righteous, will deny to no man his due. Therefore it is not possible for God to pardon sin, and save sinners with-*

out a Satisfaction. But why? You may hear the Reason, when he knows it, and is at leisure to give an account of his knowledge. But Reader, in the mean time consider what his Animadvertiser hath written against this and the former demonstration.

Now should we grant what he desires, viz. That God, because he is true, must therefore execute the threatnings of his Law against Transgressors; and that God, because he is Just and Righteous, must therefore give Transgressors their due, by punishing them according to their deserts; what would the inference be? That God possibly cannot pardon sin, and save sinners without a Satisfaction. Nothing less. But this horrid and desperate conclusion would necessarily follow; namely, that God possibly cannot pardon sin, nor save sinners at all. For the threatening respects none but the Transgressor, and the desert of punishment is none but his, and the vengeance of God hath no object but that which is sinful. What place is there then for a Satisfaction? Or is it possible that men may be punished according to their demerit, and yet pardoned too? Methinks now I hear the Judicious Reader blaming me, for answering any thing to that call'd a demonstration, because the Position to be demonstrated, is a meer contradiction, and so nothing at all. I confess I might have said so

at first, and having said it prov'd it too, and so dismiss'd the demonstration as pertaining to nothing. The inconsistency of these two together, viz. the Remission of Sin, and a Satisfaction for sin, hath been asserted by the Animadverter, who I make no doubt is able to defend his Assertion against Mr. F's opposition thereunto.

We are now come to his second Plea, in p. 63.

Mr. F. *The second and onely Plea then of a charged sinner, is to plead for Justification upon the account of a Satisfaction made to the Party offended for the offence. And this Satisfaction must be pleaded, either as made by our selves, or made by another in our stead.*

Ans. Before we can reasonably conclude on this Plea, it must be shew'd, that there is need of it, and that it is.

Mr. F. 1. *It cannot be pleaded, that we have made any Satisfaction our selves. There are but three ways that can with any seemingness be insisted on to this purpose, viz. Sacrifices and costly Offerings, moral Obedience, or Sufferings; but it is altogether impossible it should be made any of these ways.*

Ans. He spends about sixteen pages in confuting a Dream of his own; for I believe never a waking head has been troubled with this imagination, or with any thoughts of this kind.

And thus much for his third Chapter.



The Fourth Part of the Answer
to Mr. *Firguson's* Book.

*Wherein his five following Chapters
are fairly examin'd, and
justly censur'd.*

First Section.



IN his fourth Chapter he begins thus.

Mr. F. *The second and onely Plea of a guilty sinner is, That Christ hath made Satisfaction.*

Ans. If this Plea be necessary, our case is desperate; all hope of safety is gone, nothing remains but a fearful expectation of judgment and fiery indignation to devour us, who have sinned, and have been (as we needs must acknowledge) transgressors of the righteous Law of God.

This

This will be evident, if we can demonstrate, that there is not, neither can possibly be, any such Satisfaction for guilty sinners to plead, that they may be justified. Were I Opponent, I would largely discover the impossibility of such a Satisfaction from solid Premises grounded on Scripture and Reason ; but being now only Respondent, I shall beg leave briefly to demonstrate from mine Adversaries Premises, be they true or false, that it is altogether impossible that any should make such a Satisfaction as mine Adversary intends, to the Law and Justice of God for sinners,

In the first place we must know, and in the following Discourse must alwayes remember, that mine Adversary by Satisfaction intendeth that whereby the threatning of the Law against Transgressors is fulfilled ; whereby also the anger of God against such Transgressors is appeased ; and whereby the honor of God and his Law, which was impaired by Transgression, is repaired ; and lastly that, by which Grace and Glory is merited for Transgressours.

I might now argue from himself against each particular part of his imaginary Satisfaction ; but because this Discourse is introduced by the *by*, I shall confine my self therefore to the first onely ; in speaking of which I shall sufficiently evidence, that he pulls down with one hand what he builds with the other, and

is inconsistent with himself in his Doctrine of Justification, by making his possible and necessary way of Justification to be a way altogether impossible.

I thus argue.

If no Satisfaction can be made for sinners, unless the Law in its threatening be fully satisfied, then no one can make satisfaction for another, much less for many Transgressors.

The *Antecedent*, viz. That no Satisfaction can be made for sinners, unless the Law in its threatening be fully satisfied, is the professed Doctrine of mine Adversary; but the consequent, to wit, That no one can make satisfaction for another, much less for many transgressors, he does not acknowledge, but professeth the contrary, without which his whole Doctrine is wholly insignificant. Notwithstanding I shall demonstrate, and that from himself; that if the first be true, then also is the second. If no satisfaction can be made for sinners, unless the Law in its threatening be fully satisfied, then it follows that no one can make Satisfaction for another, much less for many.

This appears both from the nature of the Laws threatening, and from the Justice of God, who executes Judgment.

1. Let us consider the nature of the Law's threatening; and here let us mind, What and Whom it threatens,

What

What does the Law threaten? I would answer, That it threatens eternal death, and would thence infer, that no one could make satisfaction for many, for no one can undergo more than one eternal death, and that Christ could not make Satisfaction for any, because he could not die eternally. But mine Adversary thinks, that the eternity of the death, which the Law threatens, is not essential to it, but accidental only, and my present design is to argue against him from Premises of his own.

I therefore ask again, What does the Law threaten? *An Infinite Penalty.* This is Mr. F's Answer, p. 77. This with ease he may say again, and when he can, may prove it too. But in what sense is the Penalty Infinite? He tells us, p. 78. That it is infinite in respect of weight. *The Law and Justice* (saith he) *in their first intention, require that the punishment be commensurate to the Crime in the weight of it, rather than in the length: therefore they that suffer eternally, never satisfy the Law.* And he also tells us p. 77. *That no man can undergo a punishment infinite, in respect of weight, forasmuch as no finite Creature can bear any weight but what is finite.*

Reader judge, whether it be not impossible for any one to satisfy for another. No creature can satisfy for himself, (saith he) because he cannot

cannot bear an infinite weight of punishment, which sin demerits. For the same reason he cannot satisfy for another. How grossly absurd is it to think, that a Creature which cannot bear one infinite weight, (to use now Mr. F's words) should be able to bear millions of infinite weights of punishment? Now I hope he will not say, That any but a Creature can suffer punishment. But let him say what he will, this is certain, that if the Law threaten an infinite weight of punishment to every Transgressor, it can never with less be satisfied.

In the next place I ask, Whom does the Law threaten? No man here needs an answer; for no man can so much as imagine, that the Law should threaten any but him that transgresseth it. Well then, the Law is never satisfied, but when the Offender suffers, when the Criminal himself undergoes the Penalty.

May we not then justly and greatly wonder, if any should think of a commutation or change of persons in criminal matters, supposing that the just and innocent may suffer, in case they be willing, in the room and place of the unjust and nocent, and that the Law hereby may be satisfied? But thinks any man so? Not a man, I believe, in the whole World, unless Mr. F. and some few other Christians, who can allow that in their Mystical Creed,
which

which any where else they will as readily perceive, and will as severely censure, as any others, for unjust and absurd. But let us now see from Mr. F. himself, that the Law cannot be satisfied, if any save the Delinquent suffer what the Law does threaten.

In p. 17, 18. He tells us, *That if a surety pay the Debt, it is all one to the Creditor, as if he that contracted it, pay'd it. This universally holds in Pecuniary matters: But in Criminal matters it is otherwise, there noxa sequitur caput. A man hath dominion over his money, and in that respect, may in way of suretiship engage himself to pay another mans Debt: but no man hath dominion over himself, and therefore may neither part with a Member of his own, in commutation for the Member of another, &c.*

Reader, Do you need any to make application? I shall not dishonour your judgment so much as to attempt it. But I will add another passage of his in p. 24. *In the rigor of the Law (saith he) the Criminal himself should bear the punishment; and here Si alius solvit, aliud solvitur.* What man ever heard such Language before? Is it the rigor of the Law, that the Criminal himself should bear the punishment? What then, Is it the lenity of the Law, that the Offender may escape punishment, in case any will be so loving as to be punished for him? Well! however this be,
 we

we have granted, that the rigor of the Law is not then satisfied, and so that the Law is not fully satisfied, if any suffer for the Offender. And so it follows that 'tis impossible for any one to make satisfaction for another, who is guilty of sin in transgressing the Law.

Before I come to the next Particular, let me tell thee, Reader, having now so fit an occasion, that it is not commendable in an Orator or Disputant, speaking to pure English ears, to disturb them with strange Language, nor unnecessarily to use any other speech then the vulgar, though in the Auditory there be a learned part: but it is intolerable to lock up in a strange Language that from the unlearned, which concerneth them as well as others, as here Mr. F. doth. I wish this in the future may be amended. If he will be gaudy with impertinencies in his Margent, and if, where he may do no hurt, it may please him to play the School-boy, he shall not offend me at all. To return. Having now argued a little from the nature of the Laws threatening, we will in a word shew in the second place, that it is impossible that a Satisfaction should be made by the just for the unjust, and this by reason of the Justice of God; who cannot condemn and punish the innocent.

It is (saith Mr. F. p. 10,) according to all lines and measures of Justice, as criminal so in-
justis

justify the nocent, as to condemn the innocent. And his (saith he) holds, not only in reference to men, but God.

Now let us see, Reader, how mine Antagonist acquits himself in his hearty and professed endeavours for the defence of that, which he himself hath so much oppugned, though very much doubtless against his Will.

He, to establish the guilty sinners Plea for Justification, upon the account of Christ's Satisfaction, tells his Reader, that the Supreme end of Christs death, was, that he might make Satisfaction for sinners to the Law and Justice of God.

Before he attempts to confirm this, he must confute those in the way, whose Assertion is, *That the only ends of the death of Christ are these two, viz. The confirming of his Doctrine; and giving an example of suffering with patience.* Who are they that have such contracted thoughts, and are so narrow in their Faith, concerning the Ends and Intents of our Saviours Death? *They are the Socinians*, as he tells us. But who are they? He names no man, nor cites any Book. It may be they are some of his own Fraternity, that are of late grown Heterodox, and do now in some measure Socinianize. For I profess, that I know no party of men, nor any particular man, that holds these to be the onely ends of our Saviours Death.

Death. Had he well consider'd the Book he has answer'd, he would have found his *Socinian Pamphleter*, to be none of those strait-lac'd *Socinians*, nor a *Socinian*, according to his Character of them. That I am none of those *Socinians* whom he kens, but I ken not, he shall easily find in the Appendix to this Discourse.

We are come now to his Confirmation, which begins with his fifth Chapter that begins thus.

Mr. F. *We being in debt to God, Christ undertook to be our Surety, Heb. 7. 22. I do not deny but that he is also God's Security to us, for the making good of all the Promises, which are therefore said to be in him, yea, and Amen, 2 Cor. 1. 20. And he is in reference to this called God's Witnesse, Isa. 55. 3, 4. But without he is our Surety to God, for the discharging of our Debt.*

Ans. Observe Reader, that mine Adversaries Task, voluntarily undertaken by himself, was to prove, That the supream end of Christ's dying, was to make satisfaction to God for us: and that he for this purpose hath urged *Hebrews 7. 22.* In which place, though he seems to put much confidence; yet he seems not confident enough to produce the words, which indeed do not so much as sound towards his sence, in the ears of any considerate and unprejudiced Reader, whose mind is clear,
and

and not foretalled with the *Satisfactorians* imagination and conceit.

I durst recite them. They run thus in our Translation, *By so much was Jesus made a Surety of a better Testament.*

Who, that hath not been doctrinated by Satisfactorians, can imagine, when he reads, that Jesus was made a Surety of a better Testament, or Covenant, then that of the Law, can, I say, imagine the sence to be this, That the end of Christs dying, was to make Satisfaction to God for us, that is to say, that the end of his death was to appease the anger of God, in suffering the effects of his wrath and fury against Transgressors and Rebels; and to fulfil the threatnings of the Law, in suffering that punishment, which the transgressors of the Law had demerited, and to make a compensation and amends to God, for any injury or dishonour done unto him by our sins: and lastly, to buy and purchase for us Grace and Glory at the hands of God? Who can think that any one of these things can be intended in Christs being made a Surety of the better Testament, *viz.* the New, which requires sincere obedience, and doth promise the forgiveness of sins? And yet all those things aforementioned must be intended, for they all are included (according to mine Adversaries mind) in Satisfaction.

This

This Scripture, which in it self sounds not to the Adversaries sence, is usually so sounded by them in their Auditors ears, by adding to it, and taking from it, that it is a rare thing to hear one of their Hearers, urging this Scripture for Satisfaction, to recite the words of the Author. When do they say, *That Jesus was made a Surety of a better Testament?* Do they not alwayes say, when they speak without Book, *That Jesus is our Surety; that he is a Surety to God for us; a Surety to God for the Debt we owe him, or the like?*

That I may drive these sounds out of their heads, and free their minds from an erroneous and absurd sence of our Authors words, I shall take some further pains, for the sake of those well-meaning Souls, in opening to them somewhat largely the mind and intention of our Sacred Author, in calling Jesus *the Surety of a better Testament.*

Heb. 7. 22. *By so much was Jesus made a Surety of a better Testament, or Covenant.*

It is sufficiently evident, that these words depend on the twentieth verse, which in the Greek is elliptical or defective, and so left (and it may be best of all) by some Interpreters; but by others it is supply'd, yet not by all after the same way and manner. Now let it be granted, that among all other Supplements, that only is to be admitted, which we

have

have in our last Translation, where these words, *He was made Priest*, are added to compleat the Text: then is the sence of our Author this; That in as much as, or because, Jesus was made a Priest not without an Oath, (which is confirmed in *vers.* 21.) whereas the Levitical Priests were made Priests without an Oath, and so his Priesthood is immutable and everlasting, but their's alterable and temporary, or to continue but for a time: by so much he is a Surety of a better Testament, or Covenant, then that which did appertain to the Levitical Priesthood, their Covenant or Law being temporary, but his everlasting: for as the Priesthood is, so is the Law of the Priesthood, they stand or fall together: if the Priesthood be changeable or changed, there is a necessity that the Law should be so: and so on the contrary.

The words we are upon, afford to us in the first place this Proposition, *That Jesus is made, or is, a Surety of a better Covenant [Testament] then that which did appertain to the Levitical Priesthood.*

The Covenant or Testament which is here said to be the better, is the New or Second Covenant, of which you read in the next Chapter. And this is said to be better then the First or Old Covenant, as elsewhere for its Spirituality, being established upon better

promises than the first was, *Heb. 8. 6.* So here in the Text for its perpetuity, being a Covenant confirmed by an Oath, and is therefore immutable.

But the main Question is; What it is for Jesus to be a Surety of the New and better Covenant?

The Greek word ἑγγυς, (which with the Latines is *sponsor, fidejussor*, and with us a *Surety*) doth properly signifie one who engageth to another on anothers behalf, for his greater assurance to whom the engagement is made, that what he expecteth from him, for whom the Engagement is, shall be performed.

Now Jesus is a Surety of the New Covenant, either in this first and genuine sence of the Word, or in an elegant sence, Metaphorically.

He is not, in the proper sence of the Word, a Surety of the New Covenant: which I shall thus demonstrate.

He, as a Surety of the New Covenant, must be consider'd, either as a Surety for God to men, or as a Surety for men to God, in respect of the New Covenant.

He cannot be, in a proper sence, a Surety for God to men, in reference to the New Covenant. A more dishonourable thing to God can hardly be imagined, then that he should admit,

admit, and that men should accept any one for Gods Surety, for the performance of his promises to them. If Jesus be in a proper sence, a Surety for God to men, then he is one that hath undertaken for God, that he shall perform and make good his promises, and that, in case God will not, or cannot, he will make them good, or at least some way or other satisfie men for their disappointment. We never seek after Sureties, but for further assurance, that we may have at least two strings for our Bow, that if one break, the other may remain to our use. He that will not, or does not take God's own Word without a Surety, denies him to be God, for he does at least suspect, that he may be unfaithful or unable to make good his Word. Wherefore I conclude, that Jesus is not, in a proper sence, God's Surety to men, in reference to the New Covenant.

That saying of Mr. F's (which he useth as some kind of concession to his Socinians) does border, being strictly taken, not far from Blasphemy. *I deny not (saith he) but that Christ is Gods Surety to us, for the making good of all the Promises, which are therefore said to be in him, yea, and Amen; 2 Cor. 1. 20.* His gross mistake of this Scripture I shall not at this time meddle withal.

In the next place, I say, That Jesus can-

not, in a proper sence, be a surety for men to God, in reference to the New Covenant. If Jesus be such a Surety for men to God, then he is one, that hath undertaken for men, that they shall perform what God expecteth from them, according to the tenour of the New Covenant, or that he himself will perform it for them, or else will forfeit to God this or that, to make God amends, and to compensate his disappointment. O! irreligious, O! ridiculous conceit.

Well then we conclude, that Jesus is, in an Elegant and Metaphorical sence, called, *The Surety of the New Covenant.*

He is such a Messenger from God of this Covenant, that he not only gives to us the Intelligence, but also an assurance of the New Covenant. He hath not only given us a light of it, but also ground to believe it. And this, not by undertaking for God, and by becoming to us his Surety, but by convincing us, that he is the Messenger, whom God hath sent with these glad Tydings, and thus assuring us that the Covenant is Gods, who is, in all mens acknowledgment, most worthy to be trusted, being essentially Faithful and Omnipotent. And Jesus is in some respect a Surety, resembling a Surety properly so called. For as a surety tends to give assurance, so Jesus hath so witnessed the New Covenant, as to ascertain us in the truth

truth of it. In this sense, though not so expressly, he is called, *The Messenger of the Covenant*, Mal. 3. 1. And also *the Mediator of the New Covenant*, Heb. 8. 6. c. 9. 15. c. 12. 24.

Thus learned *Grotius* here, *Sponsodit autem Christus, i. nos certos promissi fecit, non solis verbis, sed perpetua vite sanctitate, morte ob id toleratâ, & miraculis plurimis.*

This sense is so evident, that *Satisfactorians* themselves cannot chuse sometimes but light upon it. *Christ* (saith *Parau*) is the *Surety of the New Covenant*, because he hath Sealed it with his Blood and Death: *Est autem N. Fœderis sponsor Christus, quia N. fœdus sanguine & morte sua obsignavit.* Yea, mine Antagonist himself will not stick to say, *That he is God's Surety to us, as he is God's Witness.*

Let me now reason a little with our *Satisfactorian* Preachers, and that concerning their use of this Title, *Surety*, as they apply it to *Jesus Christ*.

The Divine Author to the Hebrews, tells us, *That Jesus was made a Surety of a better Testament.* Now I ask these Preachers, Who was this *Jesus*? Was it not he that had been prophesied of, and who, in the fulness of time, was born of a Woman, of the Virgin *Mary*? Whence then is it, Sirs, that ye tell us of a *Surety* we had before the World was made;

and of that pathetic Conference between a Loving Son and an Angry Father, and of that Agreement, which after a long debate, and much consultation, was concluded on, to this effect: It being necessary that God making men, should subject them to a Law, the breach whereof should demerit an infinite weight of punishment; and God, at least, foreseeing, that all men would become sinners, and so subject to eternal vengeance; there was therefore, before the World was, a consultation had about this matter. Here mercy first makes a motion, to wit, that some way may be thought on, for the deliverance of most miserable Creatures. Then Wisdom in some measure seconds her, urging, that if all men should perish, then there would be none of these excellent Creatures to serve the Almighty, and to praise him; wherefore it concludes, that it is altogether convenient, that at least some of these should obtain deliverance out of a sinful state, and most woful condition. But Justice steps up, saying, That no wrong must be done, and that it is right and equal, that every one should have his due: That if men sin, they ought to suffer, and so much as they deserve by sin. Mercy cannot deny this: Yet is willing that pity, if it be possible, may be shown; and desires therefore that Wisdom would devise a way, by which she and Justice too may be

be satisfied, and that there may be no discord and variance between them concerning this matter. Well, (saith Wisdom) There is a way, which none could ever devise or find out but my self, who am Infinite Wisdom, by which ye both may be satisfied, and 'tis this. If any one, who is of an infinite worth, and of almighty strength, will undergoe for sinners, what they by sinning have demerited; then may sinners be saved, and their sins avenged, and so a satisfactory Answer may be given to the desire both of Mercy and Justice. Now there is no such person besides the Father, Son, and Holy Ghost. And it is not, at least, convenient (for reasons which I will not at present mention) that the Father should thus undertake for sinners; as for the Holy Ghost, in this respect, I shall not at present say any thing; but this I shall say concerning the Son, That it is most convenient for him, and that he, if he please, may lawfully undertake, and prosperously atchieve this most loving enterprise. And if it shall please him to become a Redeemer of sinful men, he must become a real man, and must be born a sinless one; for none can suffer for man, but he that is a kin to him, and none can effectually suffer for him, but he that is without sin. He may become a man by assuming to his person a humane soul and body, which though they make a per-

son in others, yet in him they may be so united to his person, that he may still be but one person. And that he may be born sinless, he must be born of a Virgin, otherwise he will be infected with Original sin. Well (sayes the Father) Son, what say you to this? My love, Father (sayes the Son) is so great to mankind, that I am content and willing, whatever it cost me, to become his Surety, if you, Father, are willing to accept a Surety, and willing that I should be he. But Son, (saith the Father) consider well what it will cost you. You must abase your self to be made a man, and to be commanded as a man. You must have the sins of men imputed unto you, and I must repute you for the greatest sinner in the World; I must withdraw my favour from you, and finding you in the place of sinners with their sin upon you, I must take vengeance on you, as if I were avenging my self upon all them, for justice must be satisfied to the full. All this I know, (saith the Son) notwithstanding my love is such, that I am willing to be a Surety for men. Well then, (saith the Father) I will accept of thee, and give thee for a Surety, and so men shall have cause to love and praise me for their Redemption. But Son, notwithstanding thy sufferings will be sufficient for the Redemption of all men, and thou shouldst not suffer more, if all were redeemed;

deemed; and notwithstanding justice cannot require that I should damn any; yet Mercy being content, if but some be saved, my will is, that thou shouldest undertake but for a few, leaving the rest to be fuel for my wrath and vengeance. I am content, Father. Moreover (saith the Father) my Will is, that though thy sufferings will merit Justification for all those for whom thou shalt suffer: Yet I say my will is, that thou require of them, as necessary to Salvation, Faith and Obedience, which thou shalt notwithstanding by an irresistible power bring them to. Content Father. And thus the Agreement is concluded. And the Father Promiseth the Son, that he will take his word for the payment of this Debt, and will deal with all for whom he is Surety, before the Debt be actually discharged, as if all were paid down on the nail that is owing to him.

Now Sirs, ye that speak thus to your Disciples, or do preach such Doctrine that amounts to as much, let me ask you, Where were you, when these things were done? Stood ye then by, and are ye Witnesses of them? Or how came ye to know these things? By what Tradition I pray you; or by what History? If ye have indeed learned these things from the Holy Scriptures, then shew me where. If not from thence, it must not only be rejected as a Romance that is nothing witty, but must also
be

be abhorred as wicked, if but only because a Romance in matters that are Sacred.

Mr. F. tell us, *That, we being in Debt to God, Christ undertook to be our Surety.* But where saith the Scripture so? His compleat Concordance will not direct him to any such place. 'Tis not to be found, unless this of the Author to the *Hebrews* speaks it. Here indeed 'tis said, *That Jesus was made a Surety of a better Testament.* Is this the same with those words? *We being in debt to God, Christ undertook to be our Surety.* Let the confederate judge.

Christ is our Surety to God (saith he) *for the discharging of our Debt.* So he saith; but, because the Scripture saith not so, it is all one as if he had said nothing. However let me reason a little with him concerning this saying of his.

What do you mean, Sir, when you say, *That Christ is our Surety to God for the discharging our Debt?* First, Do you mean, that Christ is our Surety to God for the discharging of our Debt, in the sence and notion of a Surety for a pecuniary Debt, that is a Debt of Money, or of that which is monies-worth? If so, then your Doctrine amounts to this.

Men desiring something that is Gods, which he is unwilling to give, but not unwilling to lend them, in case he may at least be no looser by the loan, and God at least distrusting mens honesty

honesty or sufficiency, who may prove Cheats or Bankrupts, refuseth therefore a single Obligation, and will not trust them bound one for another, nor any other for them, who is not indeed responsible, and sufficient to secure the Debt; Christ therefore undertakes for men, all or some, entering into the Obligation with them, that God shall have his own restored, if not with advantage, or that which in value shall equall it; and so may justly satisfy the Creditor.

O ridiculous conceit! and yet in some measure at sometimes Mr. *Ferguson's*: for hitherto sometimes he flies for refuge: notwithstanding when he is pinch'd with it, he flings it off, and finds fault with his Adversaries as unjustly galling the *Satisfactorians* with it. Thus in p. 237.

Secondly, When you say, That Christ is our Surety to God for discharging our Debt; Do you by Debt mean an Official Debt, any thing that in way of duty we owe unto God? If so, your mind more largely may be expressed thus, if by the Official Debt we understand that which respects the Law.

God subjecting men to a Law, and putting them under an Obligation of Obedience to himself, Jesus Christ undertakes for all, or some of them, engaging himself, that they shall acquit themselves to God, as obedient Subjects

jects to their Sovereign Lord; or, if they should otherwise demean themselves, that he would so suffer for them what they should demerit by their transgressions, that, the Law and Justice of God being satisfied, these transgressors might be made Righteous in Law, and so justly justified by God, the Judge of all, and who can justify none but those that are just in Law. Here, were it worth the while, I might easily demonstrate this to be not onely greatly imprudent, but also extremely unjust, yea, and ridiculously absurd also. I acknowledge, that according to the Law of *England* it is sometimes necessary, that persons find Sureties for their good behaviour, and peaceable carriage and deportment; and that this Constitution is grounded on Reason and Equity. But that this gives no countenance to the forementioned Fiction, is most apparent. For this necessity of giving Sureties all Subjects, without exception, are not subjected to: It is onely imposed on them, who by some misdemeanour deserve this petty kind of punishment of being bound, with Sureties, to their good behaviour; or who have given others occasion of suspecting their safe living by them, who therefore are worthily committed to the custody of Jailors, by the Guardians of the peoples safety, unless they can find sufficient Sureties for their peaceable carriage, to whose custody

body (as it were) they are committed. Now notwithstanding it should happen, that he, who under Suretyship, is bound to the peace, should murder his Neighbour, who had before sworn, that he went in dread of his life of him. Yet is not the Surety Subject to be Indicted, Arraigned, and punished for the murder; he only forfeits his Bond.

What harmony there is betwixt mine Antagonists thoughts, and this ridiculous thing, that Christ is our Surety to God for the discharging of our Official Debt, I shall not be he that undertakes to determine.

Thirdly, Do you mean by Debt a Penal Debt, that is a due punishment, which a Governour may as justly inflict, as a Creditour may require a just Debt that is owing unto him.

This plainly is your sence, as appears from your words in p. 93. *Christ is our Surety, forasmuch as he had our Debt charged upon him, and suffered the Penalty which we should have born.*

Ans. O Strange kind of Surety! such a Surety as this the word *Surety* cannot express, and such a Surety the thing it self will not admit. Did ever man know this sence of the word *Surety*? Does it properly signifie one that takes upon himself another mans Crime, and suffers in his room, that he who deserv'd the

the punishment, may not suffer it? Can it im-
properly denote such a one? How, I pray? Or
who has so us'd it besides our Dogmatical Sa-
tisfactorians? Suppose the Law should admit
one to take upon him anothers Crime, and suf-
fer in his stead, do you think, that any Law-
yer, who is a good Grammarian, would call
such a man a *Surety*? When such a thing is,
they surely will devise some apter term than
Surety, whereby to express it. When the
World hath abandon'd all shew and pretence
of Justice, then perchance there may be oc-
casion to invent a name for such kind of un-
dertakers: but I question, when the World
shall be so unjust as to allow them; whether
any will be so loving as to become of the num-
ber of such undertakers,

But mine Antagonist would have us be-
lieve, that God admits such a *Surety*, or
what shall I call him, and that Christ be-
came such an Undertaker for men. And
this is the Subject of almost all his following
Discourse,

Second

Second Section.

Mine Adversary undertook to prove this, *That Christ hath made Satisfaction to God for us, that we might be just in Law, and so might be justly justified*. But had no sooner urg'd for this purpose *Heb. 7. 22.* but he undertakes to prove this, *That Christ had our Debt charged upon him, and that he suffered the Penalty which we should have born.* Before we take a view of his performance, let me make upon the design these few Observations.

First, That if it were granted to him, That Christ had our Debts charged upon him, and that he suffered the Penalty, which we should have born: Yet would it not thence follow, That Christ hath made Satisfaction to the Law and Justice of God for us, according to mine Adversaries Principles and Notion of Satisfaction: For he by Satisfaction intends more then suffering the penalty due unto sin: For besides that, it also includes in it the buying and purchasing of Grace and Glory for us.

Secondly, I add, that if it were further granted to him, That Christ by his suffering hath made Satisfaction to God for us, yet would it not follow thence, that we are made just in Law, and may upon that account be
justly

justly justified. For he himself tells us, (and 'tis true enough) in p. 14. *That it is not the sustaining the Penalty, that makes a man who is unjust to become just.* He dares say it again, and amplify it too, in p. 15. *Sustaining the Penalty (saith he) never makes a man that is unjust to be just in Law. A perjured Person, though he has lost his Ears, yet he is reputed a perjured Person still. Though a Thief be burnt in the Hand, yet he is accounted a Thief still. The sustaining the Penalty doth not save and make up the wrong done to the Party prejudiced.* And more to this purpose he hath there.

Who now sees not, that mine Adversary is his own Adversary, wounding his own Cause with his own hands, and that mortally too? To what purpose should he endeavour to prove that Christ hath suffer'd the Penalty that we should have born, that we might be just in Law, and so justly justified? For if sustaining the penalty will not make an unjust man to be just in Law, then Christ his sustaining the Penalty for us is urg'd in vain. Were it possible that one might lawfully suffer for another, yet this is evident, that the Law is more satisfied when the Offender suffers, than when any other doth suffer for him: for according to the rigor of the Law (as mine Antagonist speaks) none should suffer but the Offender himself. He that talks, as mine Adversary does, of Christs bearing

bearing the penalty of the Law for us, that we might become just in Law, and so might be justly justified, shewes himself ignorant as well of words as things. He that suffers for his offence what the Law threatens, satisfies the Law, be the punishment less or greater. And after a person hath suffer'd the penalty, the Law will release and discharge him, but not at all justify him, which is unnecessary and ridiculous too. Or if one could suffer for another, the Law could justify neither, though after the suffering of one, it might discharge and release both. As for example: suppose the Law of *England* should ordain, that if any should be found guilty of Petty Larceny [the stealing of any thing not exceeding thy value of twelve-pence] should be whipt for it, after this or that manner, unless any body will be whipt for him: now suppose again, that a person found guilty of this offence, should find one willing to suffer in his stead, and this voluntary substitute should suffer and be whipt as the Law prescribeth; What will follow, the delivery of both out of custody, and their discharge, but not the justifying of both or either.

I have now (thou seest Reader) another occasion of bidding my Adversary adieu; but I am loth to leave him and his disciples in the mire pit of their erroneous conceit. I will readily lend them my hand, though I strain my self hard to do it.

G

Ere

“ Ere we attempt (saith mine Antagonist
 “ p 91) the proof of this, viz. That Christ had
 “ our debt charged upon him, and suffered the
 “ penalty which we should have borne, we desire
 “ first to establish these two things.

“ 1. It is not against justice in God to cast
 “ pains upon an innocent person.

“ 2. It is not in every case unjust for one
 “ to be made undergo the punishment of ano-
 “ thers sin.

In p 107. he tells us, “ That by these
 “ things he had demonstrated, that it is not
 “ against justice, for one to be made suffer for
 “ anothers sin.

Ans. The first of his premises is granted:
 but what he will get, or we shall loose by it, I
 perceive not; 'tis (I doubt not) so little that
 tis not perceivable.

His 2d. we deny. Though we readily ac-
 knowledge, that sufferings may accrew to per-
 sons by the sins of others. But for an innocent
 person to be punished for anothers sins we hold
 to be unjust, and therefore that which God can-
 not, and which men should not do. Mine An-
 tagonist little understands matters of this na-
 ture. And here speaking of this particular he
 clearly discovers, either a very great want of
 discretion, or that his wits were a wooll-ga-
 thering, when he was writing of it. This I shall
 evidence by a pair of Instances, which will
 demon-

demonstrate the same to an indifferent capacity.

First, It appears from his premising that, which nothing relates to his purpose. For should we oppose both Scripture and Reason to grant him this, that one may undergo the punishment of anothers sin, that is, may be punished with another, though not guilty of his sin, What would it avail him in his cause?

We might conceive, that he knew what he was about, if he had attempted to prove this, that one may be punished for another, that he who deserv'd the punishment, by committing the offence, might be deliver'd; And we should conclude that he had done something to purpose, if he had prov'd it.

2dly. What I have said of mine Antagonist doth further appear from his confuting what he himself had premised. Now (saith he) to render such a transaction just, that one be made to suffer for anothers fault, there are but these things necessary, viz. That he who suffers have a dominion over that which he parts with. 2. That there be a willingness in the parties concerned, namely the Ruler and Surety. 3. That the party stipulating be able to overcome all he exposeth himself to, and that those in whose stead he doth, do thereby escape what they themselves stood obnoxious to. 4. That there be some near conjunction in him

that suffers, with those that should have suffered.
 5. That the Inducements moving to such a transaction be weighty and considerable. 6. That the honour of the transactors be heightened, at least secured by the transaction.

If no one can be justly punished for another's sin, these six conditions being absent, as he affirms, then those he instanceth in, for the confirmation of his second premise, were either not punished for other mens sins, or were unjustly punished for them. He will not say, that they were unjustly punished, for this would be open Blasphemy against the God of Heaven, who did punish them, if they were punished. He must then confess, that if they were punished, they were not punished for other mens sins: for the conditions he asserts to be necessary in such a punishment are not to be found in any of his Instances, as will easily appear to him that but glanceth his eye upon them. Can these conditions be found in the Infants of *Sodom* (whom he first mentions) who were involved (*as he saith*) in the punishment of those crimes, of which themselves were not guilty? His 2d. Instance is of *Canaan*. *Cham* committed the sin (*saith he*) and the slavery was entail'd upon *Canaan*. What can the six conditions be found here, where cannot be found so much as an innocent sufferer? I am even asham'd for Mr. F's sake to mention such things

things as these. I'll proceed no farther in this matter, having said enough to shew him, that he himself shews his weighty promise to be lighter then vanity. But he seems to intend some other thing in these Conditions, then what his promise holds forth unto us. For his Conditions speak of an innocent person suffering in the room of the nocent, and for his deliverance, who by sin had deserv'd the punishment, which is not at all contained in the promise. This further argues his weakness. He hath strength to pick and collect out of other mens books, but not skill enough to dispose and place the same in his own.

We must here further observe, that, seeing he hath not prov'd, nor attempted to prove, that an innocent person may be punished in the place of the nocent, and for his deliverance, his Conditions therefore are altogether impertinent, or at least he in disposing them here must needs be preposterous.

When we know that there is any such just transaction as this he is speaking of, we will then enquire what are the conditions of it. And if the transaction be Gods, we will enquire at his mouth what the conditions are, and will not presume, as mine Antagonist doth, to go by guesses, in the determination.

Though mine Adversary deserves here a severe chastisement, not only for his abuse of ma-

my Scriptures in his discourse of these Conditions, but also for his bold intruding into things he knows not, and his presumptuous imaginary determinations concerning God and his ways: yet I shall not do it. I proceed therefore to that which followes his two premises and their conditions, which I find to be attended with three other premises of another kind: What more premises yet, before the proof of this, That Christ suffered what we should have suffered, can be attempted? Have we not ground hence to surmise, that his Doctrine, if it be a truth, must needs be a fundamental one? But what are the things, that we must be preposessed with, that what he shall offer for the proof of his doctrine may be effectual to convince us? They are these three.

1. *We are to distinguish what is essential in the punishment, from what only is accidental in it. That which lies formally in the threatening, is Death, Wrath, and the Curse: but that it is eternal, ariseth meerly from the finitnes & weaknes of the creature*

2. *We must distinguish betwixt those effects which flow naturally from suffering, and those which through the corruption of the party punished, flow only accidentally from it.*

3. *We must make a difference betwixt those sufferings which were directly in the threatening, and those that were only consequentially in it: Such as the passionate disorders of the mind, and the like. Thus far be.*

These

These things he hath not proved, and notwithstanding some part of our Arguments against his doctrine is deduced from some things contained in them : yet he desires they may be premised as things granted to him. Wherefore as Solomon said to his Mother, who requested that *Abishag* might be given to *Adonijah* ; Why dost thou ask *Abishag* the *Sbunammite* for *Adonijah* : Ask for him the Kingdom also. So may I say of this Gentleman, who is now become an impudent Begger, why does he ask for these things? Let him ask, that the whole Cause may be granted him, without any more adoe.

We are now come to his bold attempt, which is to prove this ! *That Christ hath suffered what we should have suffered ; and the same penalty, which was due to us, was inflicted on him.* For accomplishing this design, mine adversary proceedeth thus.

First he pretends to argue for it from the nature of the penalty. His discourse of this takes up the following part of his fifth chap. and begins p. 112. Where his method is this. In the first place he endeavours to shew, what the penalty is which is due to our sins ; and in the next place to prove, that Christ underwent and suffered it. He describeth the penalty thus.

Mr. F. *The punishment* (saith he) *which was due to us consisted of two parts ; Death and the Curse to be inflicted upon us ; and the favour of God*

to be suspended and withdrawn from us.

Answer. Must we count this for an Accurate, and take it to be an Authentick description of the punishment due unto sin? I think not. Sith that mine Antagonist here observes not the rules of Logick, nor followes either the Scripture, or his Authors. The like description (to the best of my remembrance) I never heard before. He design'd the confirmation of this, That Christ hath born the punishment of our sins: and this description of punishment is made for the nonce, so ambiguous is it, and so unscriptural. Here a Sophister might play his game to cheat the simple. And a joking man might find matter here, and hence take an occasion, to play on mine Antagonist. But I shall only examine it, and that briefly. He tells us, that the punishment due to our sins doth consist of two parts; of which the first is some positive evill, as Death and the Curse: The other part is privative, and consisteth in the suspension and withdrawing of Gods Favour. Who can chuse but commend this disposal of the parts, it being so natural? But let this go. I would fain know the meaning of his words. He tells us that the first part of sins punishment doth consist in *Death* and the *Curse*. But what intends he by Death and the Curse? It evidently appears from his discourse, that by these terms he intends not the same thing, as the

the Scripture doth, which expresseth the punishment of sin sometimes by Death, sometimes by the Curse, as the places himself cites will teach him : *Gen.* 2. 17. *Rom.* 6. 23. *Deut.* 27. 26. *Gal.* 3. 10. And so also his own Authors do. *Totam hominis miseriam complexus est Deus mortis vocabulo.* The whole of mans misery God has comprehended in this one word, Death. So *Wollebins*, *Calvins* Abridger. Mine Antagonist seems to mean by Death, nothing but a separation of the soul from the body, which indeed Christ underwent ; but this is not that which Christ hath undergone in our stead, for this we who are redeemed from the Curse of the Law may expect to meet withal. Well : But what does he understand by the Curse ? He tells us not.

The 2d. part of our punishment (*said he*) lyes in the suspending and withdrawing of Gods favour from us.

Where learn'd mine Antagonist these terms of his ? Do the holy Scriptures thus express the penalty of the Law ? Or do his Authors ? Not the Scriptures, I am sure : And I suppose the same of his Authors.

But is not this second part of sins punishment supernumerary, and a meer Redundancy ? certainly, according to the Scriptures, the whole punishment that the Law threatens is comprehended in Death, or the Curse. Can a
man

man imagine, that he who suffers the Curse, or that Death the Law threatens should not have the favour of God (at least) suspended from him? However, if we can, let us know his meaning. By the favour of God, he intends, the feeling of Gods Love, as he expresseth himself, pag. 122. And 'tis observable, that what he makes here to be a second part of sin punishment, and something distinct from the Curse, he in pag. 121. calls the second part of the Curse.

The second part (saith he) of the Curse was separation from God, and the sense of the loss of his favour.

VWhen he tells of the suspending and withdrawing of Gods favour, and that the favour of God was suspended and withdrawn from Christ, a man may be tempted to think, that God may bear a favour towards those that suffer the Curse, though he shew it not, and that this Eclipse may be only for a season; and so the damned may be in hope of deliverance out of darkness & blackness, and may have the Sun of *divine favour* again to shine upon them.

VWhether mine Adversary takes the penalty of sin aright, or mistakes it, let us now see, whether he mistakes not, in supposing that Jesus our Lord hath suffered it.

He begins with the first part of the Penalty.

He

He cites some Scriptures where mention is made of our Saviours Death. I would, if need were, greatly increase the number.

But that Christ suffered the Curse, which the Law threatens against Transgressors, and in which lies the punishment of sin, which God inflicteth in way of vengeance upon his Adversaries, as being the utmost expression of his wrath and fury, he conceives may be confirmed from Gal. 3. 13. Here he dilates himself, but argues nothing at all, spending his time about that which every one knows, and is no matter of contest between us. He tells us, *That Paul here opens how Believers, notwithstanding the commination of the Curse, come to be freed from it, namely because Christ hath born it: and for the proof of this, refers them to Deut. 21. 23. where they were taught so much.*

It is, me thinks, strange to hear a man, specially a Preacher, speaking so audaciously, giving forth the words of Scripture after so loose a manner. Does Paul say, *That Believers come to be freed from the Curse of the Law, because Christ hath born it?* If he does not, how durst any one represent him as so speaking? Mine Antagonist tells us further, *That Paul for the proof of this, That Christ hath freed us from the Curse of the Law, by bearing it for us, refers to Deut. 21. 23. where we are taught*

taught so much. Now if this of *Dent.* does not prove it, then I hope mine Adversary will grant, that *Paul* here speaks no such thing, and will not deny that he mistook the Apostles mind and meaning here. That he has greatly mistaken the Apostle here, I shall now demonstrate from a clear exposition of the Text, and a sound Argumentation against the sinister thoughts of mine Antagonist here.

Gal. 3. 13. Christ hath redeemed us from the Curse of the Law, being made a Curse for us: For it is written, Cursed is every one that hangeth on a Tree.

Christ hath redeemed us from the Curse of the Law. The sense is this; Christ hath opened a way for the deliverance of mankind from the Curse of the Law, that is, from the power of the Laws threatening, and from the evil which it threatneth against Transgressors, and that, in some respects, after the manner of a Redemption properly so called. He that in a proper sence redeemeth, doth, in seeking to deliver a Captive, that can no way free himself out of Bondage, betake himself unto the way of ransoming, because he cannot effect his desire in a more honourable and desirable way, for he cannot compel, either by Law, or by Arms, him that detains the Captive, nor perswade him by intreaty or request; and therefore in

com-

compliance with his will and law that hath the Captive, he gives to him that price which he requires for setting free the Captive, in that he prefers the price before the Prisoner, choosing to have it rather, than to retain power over his Captive. Now to conceive, that Christ doth properly redeem any, is much dishonorable to God and Christ, and most absurd; as he that will but impartially consider, may easily understand. This here is the same in sense with that in 2 Cor. 5. 19. *God was in or by Christ reconciling the World to himself, not imputing their trespasses to them.* That is, God by Christ opened a way by which the World might come to repentance, and by repentance have the forgiveness of sin. This way God opened by the death of Christ, God redeemed us, and Christ redeemed us by this price, the Blood or Death of Jesus Christ, as it now follows, *being made a Curse for us,*] or, *when he was, became, or was made, a Curse for us:* that is, when he for the good and benefit of mankind, and that in compliance with the gracious and wise appointment of God, gave himself to be, or, to be made as an accursed person, by suffering death on the Cross. Christ, who ransomed and redeemed us, was himself the Ransome, or Price of Redemption, for he redeemed us by being made a Curse for us; whence it apparently follows, that he willingly

ly became a Curse for us. There is no man, I believe, so sottish, as to imagine, that the word Curse, here used, is to be taken in the same sense, as the same word was taken before, where it is said, *That Christ hath redeemed us from the Curse of the Law*. For it is impossible, that any should think, that Christ was made the threatening of the Law, or that evil of punishment which the Law did threaten. Our Apostle here useth in the same sentence one and the same word diversly, which Elegancy is usual with him, and not unusual with other Writers, both Sacred and Prophane. When it is said, that *Christ was made a Curse*; this rearm *Curse*, is emphatically used for *most accursed*, that is, *as one most accursed*, or, if you will rather use the Positive, *as one cursed or accursed*: And so he was, being Crucified, and hanged on a Tree; in that such a kind of death is due to them only that are accursed, or most accursed to God. And so this of *being made a Curse*, is the same with that of *his being made sin*, 2 Cor. 5. 21. Both places speak the same thing, to wit, the Crucifixion of Christ. There he is spoken of, as if he deserved the greatest sufferings, but in our Text more plainly, as one suffering that which is due to the greatest Offenders. It is evident, that *Paul*, when he saith, *That Christ was made a Curse*, intends no more but this, *that Christ was crucified*, and

so was dealt with, by men, *as an accursed, or most accursed person.* It is, I say, evident from the Testimony here adjoyned; *as it is written, Cursed is every one that hangeth on a Tree.*] This is in *Deut. 21. 23.* where in the Line thus; *He that is hanged, is accursed of God.* But in the Margent, from the Hebrew, thus; *He that [is] hanged is the Curse of God.* What does our Apostle intend to confirm here by this Allegation? Not his whole Assertion doubtless. He must needs conclude our Apostle to be most impertinent, that conceives the contrary. For it is most apparent, that this Doctrine, viz. *That Christ hath redeemed us from the Curse of the Law, being made a Curse for us,* is not established in the whole by this Testimony, *Cursed is every one that hangeth on a Tree.* Neither can we conceive without very great disparagement to our Apostle, that his mind was to confirm by it so much as this, *That Christ was made a Curse for us.* Who can look on this in *Deut.* to be so much as a Prophecie of Jesus? Who looking into it can see a word there, that either expressly or implicitly signifies, that any one was, or was to be, made a Curse for others? What then is the design of our Sacred Author in this Allegation? It was indeed onely to shew, that Christ being crucified, was thereby made a Curse, that is to say, was dealt with, and handled, as one accursed, or most

accursed. This it proves, and no more, and indeed so much not directly, but by a consequential Argumentation only : For it speaks not of one put to death by the Cross, or crucified : For this way of putting Malefactors to death, by crucifying them, was a Roman punishment, never appointed by the Law of *Moses*, nor in use among the Jews, when free from under the yoke of strangers. Some indeed they put to death by strangling, whom they strangled standing, not by hanging them. Those that were gross and open Idolaters, or such blasphemers against the God of *Israel*, were wont among the *Israelites* to be stoned to death, & then being dead, they were for some hours hang upon a Gibbet to be seen by the people. Now if he were *the Curse of God*, or *accursed of God*, who justly was, according to the Law of *Moses*, hang'd on a Tree, and if Jesus was as infamously put to death, (as indeed he was, being crucified) it clearly follows, That Jesus was dealt with *as one accursed of God*. But to say, That Christ, being crucified, was really, *the curse of God*, or *accursed of God*, is in it self, being rightly understood, so blasphemous against the Righteous God, and against his Righteous and well-beloved Son Jesus, that I should tremble, and be filled with horror to think it. For he that was justly hanged on a Tree, was so abominable unto God, that he commands, That the dead

Body

Body should not in any wise hang all night upon the Tree, but that it should the same day be buried, *ad ostendendum (inq Fagius) quam maledictum sit illud cadaver, ut non sit dignum quod diu in terra maneat, sed citò de ea tollatur, ne terra coinquinetur,* to shew how cursed that Carkas is, which was unworthy to remain long upon the ground, but must be buried quickly, lest the Land should be defiled with it. Who knows not, that it is the cause for which men suffer, not the kind of death they suffer, that can make them accursed to God? He that thinks otherwise, sins greatly against the Generation of the Righteous, who have suffered most ignominious deaths. Was the Apostle Peter accursed of God, because crucified? Woe to the Martyrs of Jesus, if all are accursed to God that are hanged on a Tree. But let us hear what the Text sayes, which Paul hath here cited. Does it say, That he, or every one is accursed of God that is hanged on a Tree? It doth not so much as whisper such a thing in our ears. Hear what it speaks. These are the words of *Deut. 21. 22, 23.* And if a man have committed a sin worthy of death, and he be put to death, and thou hang him on a Tree: his Body shall not remain all night upon the Tree, but thou shalt in any wise bury him that day (for he that is hanged, is accursed of God, or the curse of God) that thy Land be not defiled, which

the Lord thy God giveth thee for an Inheritance. Who is there reading this, that needs any to tell him, that no one that's hang'd is accursed of God, unless he that hath committed a sin worthy of death? Let not our Apostle be accus'd as abusing the Scripture, in citing of it. Remarkable 'tis, that *Paul* saith not, *That Christ hath redeemed us from the Curse of the Law, being made the Curse of the Law, or, the Curse of God, for us;* but that *he hath redeemed us from the curse of the Law, being made a curse for us:* for so he was, being crucified, this manner of executing Malefactors being of the same kind with that among the Jews, by which some were executed, and were accursed of God, if justly so executed.

Now let me (complying with the weakness of some) add this, That I am not alone in this Exposition. I shall here produce none of those whom mine Antagonist suspects for Socinians, or durst call by that opprobrious name. *Erasmus* wonders why *Hierome* should so greatly labour that Christ might not be called accursed (whence we may observe by the way, that *St. Hierome* was far from mine Adversaries Opinion concerning Christ, whom no man speaking by the Spirit of God calleth Accursed, or Anathema, 1 Cor. 12. 3.) and the reason why he admired at him was this; Because *Paul* elsewhere saith, *That Jesus was made sin.*

For

For (saith he) in the same way and manner that Christ was sin, he was also a Curse. He is tropically, or improperly said *to be sin*: and so he is said *to be a curse*. His words are these, *Demiror autem cur Hieronymus tantoperè laboret, nè Christus dicatur Maledictus: Cum Paulus eundem dicat esse factum peccatum. Nimirum ut peccatum erat Christus: ita erat & maledictio. Tropo dictus est peccatum, Tropo dictus maledictio.*

And before him *Aquinas* (if my memory fails me not) hath upon this place these words, *Christus fuit maledictum, nevipe maledictio culpe; non quidem quòd in eo peccatum esset aliquod, sed secundum opinionem hominum, & præcipuè Judæorum, quia reputabant eum peccatorem, Jo. 18. Et ideo de hoc dicitur, 2 Cor. 5. Qui fecit, &c. Dicit autem maledictum [exsecratio] non maledictus, ut ostendat, quòd Judæi eum sceleratissimum reputabant. 2. Factus fuit maledictum maledicto pœna, vel malo pœna.* The sum of which is this, That Christ is here said *to be made a curse*, in that he was reputed, specially by the Jews, as a most wicked and cursed person, and as such was punished by them. And that in the same sence he is said *to be made sin*, 2 Cor. 5. 21.

Most plainly also doth *Clarus*, in his Notes on the place, concur with me. — *factus pro nobis maledictum,] h. e. crucifixus pro nobis inquam exsecratus & sceleratus. Nam qui in*

crucem agebantur erant execrati, ut qui ob scelera sua id essent passi: & ipse tanquam peccator occisus est. — *being made a Curse for us,*] that is, Crucified for us, as if he had been a cursed and wicked person; for they who were crucified, were accursed, in that they suffered this punishment for their hainous Offences. Now Christ was put to death and slain, as if he had been an Offender.

But who speaks here better then incomparable *Grotius*, whose Annotations, Reader, I shall here give thee, turning them into English.

Christ] to wit, The Author and Revealer of an Eternal and Heavenly Life. Hath redeemed us from the Curse of the Law] Although the Greek Verb [*ἐξῆλθε*] here used, (as also its Simple Verb [*ἀγῶ*]) oft-times signifies a bare delivering or setting free: Yet here, as also below in *chap. 4. 5.* it signifies such a delivery that costeth much. *The Curse of the Law*, is that death under which the Law leaveth men. — And this condition was also common to them, who had not the Law given them of God: Wherefore also the deliverance pertains to all. And so extensively are we here to take the word *us*. *Being made a Curse for us.*] here is a double figure; for *curse* is put for *accursed*, as elsewhere Circumcision for Circumcised; and this particle *us*, is understood.

stood. For Christ was so handled, as if he had been accursed to God. Nothing in this life worse could have happened to the worst of men. See 2 Cor. 5. 21. and what I have noted there. Thence it appears how much Christ esteemed our Salvation: But this tends to this purpose, that his benefits may be valued by us at no mean rate and price.

For it is written, Cursed is every one that hangeth on a Tree.] It was not the use of the Hebrews to execute Malefactors either on a Cross or Gibbet. For they who were to be strangled, were strangled standing. But the bodies of them, who had been stoned to death for hainous Crimes, as Idolatry, were for some hours hung on a Gibbet to be shewed to the people, that they, who had not been at the Execution it self, might be afrighted by this sight from the like sinful and criminous Acts. But if to be hang'd up after death was so contumelious, certainly the punishment of the Cross was much more contumelious and disgraceful; for this same punishment hath not only in it a painful hanging, but also was most infamous among the Romans. Thus far he. And thus much for that in *Gal. 3. 13.*

His next pretended proof, is taken from Christs Agonie, the History of which we have in *Matth. c. 26. 36, &c. Mark 14. 32, &c.*

Luke 22. 39, &c. Mine Adversary ignorantly adds *Jo. 12. 27.*

In discoursing of these Scriptures, mine Antagonist, after he had blotted some Paper with a Criticism or two out of *Beza*, and with one or two Stories out of *Tibullus*, of men sweating blood, comes to argue for his Doctrine from these Scriptures.

And thus he proceedeth in his Argumentation, page 120. ' *Mr. F.* To say that all this ' [which is related in the History of our Saviour's Agonie] was only from a preapprehension of his bodily sufferings, is a most irrational, as well as a false suggestion; for what ' were this but to abase the valour and courage ' of Christ below that of thousands of men, ' who have undauntedly, at least with less consternation, encountred death in its most terrible shapes. The ground then of all this ' anguish and Agony which Christ was in, was ' his conflicting with Divine Wrath, and the ' Curse of the Law in death. There was not ' the least change of punishment in reference ' to the Surety, from what was denounced against the sinner.

Ans. Notwithstanding this be an old and thread-bare Argument, yet mine Adversary deserves an answer, were it but for this; because he now seems to argue. But before I reply to him, let me acquaint the Reader,

That

That seeing I have in design a just Treason concerning the death of Jesus, (of which notice hath been already given) I shall therefore produce now a few things only, which are obvious, and more then sufficient to confirm what mine Adversary here opposeth, and to refute what he contendeth for.

First I affirm, That the true and proper cause of Christs Agony in the Garden, or his inward conflict there, was his present apprehension, and expectation, of eminent sufferings from his enemies, which were then imminent, and near unto him, even at the doors.

That this cause was sufficient to produce this effect, will be evident, when in the first place we consider, That our Lord had the same natural (but sinless) affections, as we; and might therefore be afraid of, and grieved at the approach of evils, that lay cross and contrary to the pure desires of Nature; and that the greater the evils were, the greater might his fear and grief be. 2dly, When we consider, That our Lord had a perfect apprehension of the approaching evils, which were such in their Nature, and in their Circumstances, that the pure desires of his nature were extremely cross, and opposed by them; and that he had an apprehension of these as nigh at hand, and ready to surprize him. Lastly, If

we add to these that which all acknowledge for Truth, namely, That God at this instant so withdrew from him, and did permit Satan so to tempt him, that not onely the ghastly sight of his horrid death was so on a sudden presented to his thoughts, that he could not but be agast and amazed at it; but also that his thoughts were so intent on this grievous Object, as not to mind at the present what he knew, and which might confirm and comfort his heart; and hence it could not otherwise be, but that he should be exceedingly grieved, and heavy in his Soul, even unto death. His thoughts and affections thus working, the Spirits must needs be in a great disturbance. They suddenly rising, and vehemently running to and fro, could not but cause a violent sweat, the drops of which, through the departure of the Spirits from the external parts, became for thickness and grossness, like drops of blood. These things, Reader, I could demonstrate, but it likes me not here to do it.

Having thus shew'd, That Christ's preapprehension and expectation of sufferings from his Enemies, might be the cause of his Agony in the Garden, I will now shew, that his Agony proceeded thence as the true and proper cause of it.

Here let me in the first place say, That *Satisfactions* themselves will not deny, but that
 this

this cause I have mentioned, was some cause of our Saviours Agony. See *Caspar Bertramus* on *Mat. 26. 37.* Yea mine Antagonist doth not deny it. But what the Assembly-Annotators say on *Mat. 26. 46.* is remarkable. For there, (whatever they elsewhere do) what I contend for is (for ought I see) granted to us. Their words are these, upon these words of Christs, *Rise, let us be gone.* — ‘This sheweth the effect of his Prayer, and a new supply of strength, and his victory over that fear and infirmity of flesh and blood, with which he had wrestled; He now willingly meeting with his enemies and his passion, and offering up himself a voluntary Oblation, so saith he, not let us fly, but let us go hence, *John 14. 31.* that is, to meet with the Armed Band, which he knew were then coming to take him.

Now Reader you may clearly perceive, that I have this advantage of mine Adversary, that what I determine to be the true and proper cause, is granted to be some true and real cause of our Saviours Agony: Wherefore it rests upon him to prove another. He is able to say, *That to assert Christs Agony to be only from apprehension of his bodily sufferings, is a most irrational as well as a false suggestion.* But can he prove it too? Yes doubtless, if this Reason will do it. *For what were this (saith he) but*

to abase the valour and courage of Christ below that of thousands of men, who have undauntedly, at least with less consternation, encountered death in its most terrible shapes. This may indeed countenance (with some) the confidence of mine Adversary; but with the more intelligent, this will be an Argument of his ignorance of the ends and intents of our Saviours death and passion. For it will not follow, that Jesus came below any Martyrs in courage and fortitude, because, at this instant, he exceeded them in fear and sorrow: notwithstanding his fear and sorrow were occasioned by the foresight of the same miseries, for kind and nature, as they were exposed to. The Reason is this, Because our Saviour was to have the utmost experience of sinless infirmities, which humane nature is subject and liable to. And that to this intent, that he might be a merciful High Priest, and so able to succor them that are tempted, having himself suffered, being tempted, *Heb. 2. 17, 18. c. 4. 14, 15, 16. c. 5. 1, &c.* But of this when we come to the next Scripture that mine Antagonist hath produced. Only let me here add this, That our Saviours fear and grief, how great soever, were altogether sinless. Though his heart was strained, yet remained streight. When as others frequently are turned aside, more or less, by their fear and grief, which may, in respect of sensibleness, seem far less, then

then the fear and grief experienced by our Saviour. Agen we may observe, that these passions had their residence but for a little season in our Saviours breast. They were but as the crackling of Thorns under a Pot, which is soon caused, and quickly ceaseth. He could not be much longer than a quarter or half an hour in this his Agony. I will conclude with this, That if any other should meet with the same occasion of fear and grief, and have such withdrawings of Divine Assistance, he would not only equal our Saviour in the measure of his fear and sorrow, but would also leave his company, by transgressing the natural sinless bounds of fear and grief.

2dly, I deny, that either the sense or foresight of Christs suffering Divine Wrath, and the Curse of the Law, was any cause or occasion of his Anguish and Agony in the Garden.

Mine Adversary asserts the contrary, and would defend it by the same Reason, by which he sought to offend that which is our sentence; for he useth the same both for Sword and Buckler.

The ground then (saith he) of all this Anguish and Agony which Christ was in, was his conflicting with Divine Wrath, and the Curse of the Law in death.

Ans. The groundlessness of this inference.

I have sufficiently discovered already : Notwithstanding I shall add thereunto, when I come to his next Scripture, where also I shall confirm my Position, and more fully confute this of his. To conclude then my present Reply to mine Antagonists Discourse of our Saviours Agony, I shall say only this, That the wiser part (if I mistake not) of his Satisfactorian Party, do conceive, That the cause of our Saviours Agony, was not the sense, but the foresight of his suffering the Wrath of God, and the Curse of the Law.

We are come to the second part of our Saviours Sufferings, which according to mine Antagonist, was a separation from God, and the sense of the loss of his favour. Hear his own words in p. 121.

Mr. F. The second part of the Curse was Separation from God, and the sense of the loss of his favour, and this also Christ underwent being for a time under the withdrawment and loss of the feeling of Gods love. So much was beforehand prophesied concerning him, Psal. 22. 1. and himself declareth that he bore it, Mat. 27. 46. My God, my God, why hast thou forsaken me? He was left only as to the communication of the effects of divine love and favour, which is that which the damned lie under in Hell.

Ans. What thinks mine Antagonist of his Adversaries, or his Reader, whoever he be, that

that he barely cites for the confirmation of his Doctrine, *Psal.* 22. 1. and *Matth.* 27. 46 ? Has he dream'd, that they never read, or at least in this controversie never yet minded, these passages of the Holy Scripture ? If he thinks, or knows otherwise, me thinks 'tis strange, he should do no more then what he has here done. If Mr. F. had onely minded *Mat.* 27. 46. I should not greatly wonder in respect of him, to find him so taken with the sound of the words, as to think that no man needeth more then their bare recital. But when I consider, that he also minded *Psal.* 22. 1. I cannot restrain my self from thinking it strange, that he should entertain a thought of giving satisfaction to his Christian Judicious Reader, by giving him onely the words of the Text ; because it is evident from *Psal.* 22. 1. that those words, *My God, my God, why hast thou forsaken me ?* Do not so speak, that no other sense but his can truly be affixed to them : For as they respect *David*, they have, and must of necessity have, another sense and meaning then what mine Antagonist attributes to them. For no man will say, that *David* was forsaken of God, as are the damned in Hell. See what your Bibles have in the Contents of this *Psalms*. Concerning the first Verse, thus, *David complaineth in great discouragement.*

Seeing

Seeing Mr. F. hath given us no ground for his sense of the words, I will give you some grounds against it. The words of our Saviour are a Prayer for deliverance from those exquisite torments, which he had experience of on the Cross, who had then been about three hours thereon. They so express a grievous complaint, as to declare a vehement desire of deliverance from the misery, which was the occasion of it; and also to signify, that the Fathers withdrawing the expressions of his power, was some cause of his being on the Cross, and of the pains he sustained by it; and that the return of his Power would effect his deliverance out of the present misery in which he was. He that reads *Psalms*. 22. will need no more to confirm him in the truth of this Exposition. Thither therefore I refer thee Christian Reader for thy satisfaction.

I might here adjoyn an Attestation of Learned men, but this suits not with the haste I am in, nor with the design I have of brevity in the whole Discourse.

Two things yet there are, which here I must needs handle, (though briefly) that I may perform what I promised in my Discourse of our Saviours Agony; and that the Scriptures, which have now been under debate, may more fully be deliver'd, and more strongly secured
from

from abuse ; and that in both, mine Adversary may be refuted yet more abundantly.

The first is this.

That Jesus our Lord had much experience of humane infirmities, being in all things made like unto his Brethren, but without sin.

He experimentally knew the fear of evils, with all the pure natural Consequents of it, and that abundantly ; witness his Agony in the Garden. The word *Agony*, ^{as the Masters of the Greek Tongue inform us} properly signifies, *timorem quo corripit solent in certamen descensuri*, such a fear which is wont to seize upon them that are undertaking and setting upon hazardous and dangerous exploits. The word is but once used in the Holy Scriptures ; but more then once used in that Story, which is recorded in 2 *Maccab. chap. 3.* which I wish may be read for the better understanding of this term Agony.

And as he had such a fear with its Consequents, so had he the like sense of evils, and the natural Consequents of it. It was not with him, as it hath been with some Martyrs, who have been little or nothing pained, when strained on the Rack, or burning in the Fire. Christ indured the pain of the Cross. That he there greatly suffered, and was greatly sensible of his sufferings ; we need no greater testimony, then what he gave, when he cried out,
My

My God, my God, why hast thou forsaken me?

Of these things the Author to the Hebrews speaks in chap. 5. 7. where he tells us, *That Jesus in the days of his flesh, offered up Prayers and Supplications, with strong Crying and Tears, to him that was able to save him from death.* It was convenient that Jesus, our High Priest, should have such experience of infirmities, that he might be a merciful High Priest unto us: This also the Author to the Hebrews testifies, chap. 2. 17, 18. *It behoved him to be, in all things, made like unto his Brethren, that he might be a merciful and faithful High Priest, — for in that he himself hath suffered, being tempted, he is able to succor them that are tempted.* They are best proficient in pity towards the miserable, who themselves have had experience of misery. It is much for a Christians encouragement, to know and consider, that Jesus, his Guide to Glory, is one that can Sympathize with him in all his miseries. Seeing then (saith the Author to the Hebrews, chap. 4. 14, 15, 16.) *that we have a great High Priest, that is passed into the Heavens, Jesus the Son of God, let us hold fast our Profession. For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted, like as we are, but without sin. Let us therefore come boldly to the Throne of Grace,*
that

that we may obtain mercy, and find grace to help
in the time of need.

The second thing I would offer is this; That
Jesus our Lord did neither fear, nor feel any
other misery, then what, for nature and kind,
his faithful followers are subject and lyable to.
The miseries, he felt and feared, were exceed-
ing great; notwithstanding the miseries are
the same in kind, which the Faithful Servants
of Christ are subject to, and sometimes suffer
in this present World. Christ told the Sons
of *Zebedee*, that they should indeed drink of
his Cup, and be baptized with the baptism that
he should be baptized with. *Math. 20. 23.*
They that suffer for Righteousness sake, are
said to suffer with Christ, that is, to suffer as
he suffered, *Rom. 8. 17.* They are therefore
said, to be partakers of Christs sufferings,
1 Pet. 4. 13. Yet such sufferings are called,
The sufferings of Christ, *2 Cor. 1. 5.* He is
their example in sufferings, *2 Pet. 2. 21*, *See.*
1. 3. 18. His sufferings were a temptation, or
tryal, as are the sufferings of Saints. *Heb. 4.*
15. He suffered, being tempted or tryed, *Heb.*
2. 18. There is not a word in the whole Hi-
story of our Saviours Passion, setting forth any
fear, grief or suffering of his, but the same is
used to set forth and express the fear, grief or
sufferings which good men themselves have
experienced. There is not a word to be found

I

that

that is peculiar to the curse of the Law, or by which the Wrath and Vengeance of God, executing the utmost penalty of the Law, is wont to be signified in the Holy Scriptures. Whence then is it, that our *Satisfactorians* have imagin'd, that Christ suffered in Soul and Body the utmost penalty of sin, the Curse of the Law, that which Mr. F. saith is an infinite weight of punishment? Reader, when I speak thus of *Satisfactorians*, you must understand me as not speaking of all; for the *Papists* must be excepted. These Mr. F. takes into his Party; for he saith, pag. 74. *The Papists agree with us about the truth of Christs Satisfaction.* And here tells us, That they deny that Christ suffered in his Soul, unless by way of Sympathy with his Body. His words are these, in pag. 120. *The consideration of this, [viz. that Christ suffered the same that we should have suffered] overthrows the Popish phansie, of Christs suffering formally only in his Body, and in his Soul only by way of Sympathie.* Well then a man may hold the truth of Christs Satisfaction, though he deny that Christ suffer'd in Soul and Body that penalty, which the Law denounceth against transgressors. If so, I hope Mr. F. will allow me equal priviledge with the *Papists*, and will acknowledge that I hold the truth of Christs Satisfaction, notwithstanding this phansie, that Christ suffer'd not in Soul and
Body

Body that which the Law threatens against transgressors. For I already have profess'd, that though I phantasie not this term *Satisfactorian*; Yet can I acknowledge, in a good sense of the words, that Christ hath made satisfaction to the Law and Justice of God for us. But 'tis time to leave mine Antagonists first Argumentation, whose roving Discourse I will here bring within the bounds of a Syllogism thus: He on whom Death and the Curse are inflicted, and from whom the favour of God is suspended and withdrawn, suffers the penalty which sin demerits. But Death and the Curse were inflicted on Christ, and the favour of God suspended and withdrawn from him. Therefore Christ suffer'd the penalty which sin demerits.

When Mr. F. hath prov'd the Premises, he shall not need perswade me to the Conclusion. In the mean time let me offer to him this one Argument against his Conclusion.

He that suffers the punishment due unto sin, suffereth death with all miseries Spiritual, Temporal, and Eternal. But Christ suffer'd the punishment due unto sin: Therefore Christ suffer'd death with all miseries Spiritual, Temporal, and Eternal.

The *Major* is the Assemblies; for in the sixth Chapter of their Confession of Faith, they have in the sixth Distinction or Article, these

words, ' Every sin, both Original and Actual,
 ' being a transgression of the Righteous Law
 ' of God, and contrary thereunto, doth, in
 ' its own Nature, being guilt upon the sinner,
 ' whereby he is bound over to the Wrath of
 ' God, and Curse of the Law, and so made
 ' subject to death, with all miseries, Spiritual,
 ' Temporal, and Eternal.

The Minor is Mr. F's conclusion in his Argument against his *Socinians*. And if he will not forsake the Assembly, he must needs conclude, That Christ hath suffer'd death, with all miseries Spiritual, Temporal, and Eternal.

Third Section.

We are now entering his sixth Chapter, which begins thus.

Mr. F. ' The next thing which comes under
 ' consideration for the more full clearing, that
 ' Christ hath satisfied for us, is this, That as
 ' he suffered the same that we should have suffered, so he suffered it all in our room and stead.

Ans. It seems this, is a second Argument, to prove, That Christ hath satisfied for us. I shall draw it up in this Syllogism.

If Christ suffer'd in our room and stead the same that we should have suffer'd, then Christ hath satisfied for us: But the first is true, therefore the Second.

I deny the *Antecedent*, namely this, That Christ hath suffer'd in our room and stead the same that we should have suffer'd. Mine Antagonist attempts to confirm it, first in the general from *Dan. 9. 26.* and then by five particulats.

Mr. F. 'It was before hand told, *That the Messiah should be cut off, but not for himself,* *Dan. 9. 26,* He was to be penally cut off, not upon his own account, or for himself, but for us.

An. Had mine Adversary here consulted his Annotators, (as he some where calls the *Assembly Annotators*) he had never troubled us with this Scripture. For they incline to this sense, that here the violent death and murder of the Messiah is spoken of as the cause of *Jerusalems* destruction. Had mine Adversary been a considerate man, he would never have urg'd this Scripture in this controverſie, there being so much difference among Interpreters how to render it, and among Expositors in the opening of it. Among them all I find none that has found out Mr. F's sense in them. He is not to be thought a man playing at a small Game, rather then to lie out; for he has no less then five things to make out his Particular.

This Particular (saith he) *will be fully made out by considering these five things. First, In*

that Christ underwent death, which God had constituted the punishment of sin, and there being no cause in himself why he should suffer that penalty, it unavoidably follows, that it was, because he stood charged with our offences.

Ans. Here Reader you must understand, that by Death mine Adversary intends nothing but the Separation of the Soul from the Body. Now that he may, by this first thing, make out his Particular, he must make of it those two Arguments.

The first is this. If death be the penalty of sin, and if Christ died, Then Christ suffer'd the penalty of sin. But the former is true, therefore is also the latter.

The second is this. If Christ suffer'd the penalty of sin, and if Christ had no sin; then Christ suffer'd the penalty of sin in the room and stead of others: But the first is true, therefore also the second. These Arguments deserve no other answer, then by a Retortion of two other Arguments upon him, from Premises of his own.

The first is this. If death be the penalty of sin, and if the justified die, then the justified suffer the penalty of sin: But the former is true, therefore also the latter.

The second is this. If the justified suffer the penalty of sin, and if the justified have no sin, (as they have not, if just in Law, as Mr. F. saith)

said) then they suffer the penalty of being in the room and stead of others: But the former is true, therefore is also the latter.

Mine Adversaries second thing is this.

Mr. F. *Christ his suffering in our room, will be made further out, if we consider that our sins were laid upon him, Isa. 53. 6, 7.*

Ans. Although I shall not presume to appoint mine Antagonist what Weapons to fight withal; yet I may request him at this time to lay aside this. In this, if he be a generous Adversary, he will not deny me, when he hears my Reasons, which I make no doubt will so satisfy his Christian Judicious Reader, that he will excuse me, if now I reply not to this Allegation out of *Isaiah*.

Mine Adversary conceiving this Doctrine to be not merely a Gospel-truth, but even a Fundamental one, must needs believe, that it may sufficiently, yea abundantly, be confirmed from New Testament Writings, and that it is here more expressly contained then in Old Testament Scriptures; and therefore must conclude, that it is not necessary to bring any testimonies whatsoever out of the Old Testament, and that his cause will be almost nothing prejudic'd by the waving of them. Now the ground of my request for the present omission of *Isa. 53.* is not mine ignorance of that Prophecy, (which in some cases might be a ground

sufficient) much less any fear of its testimony, for I could willingly refer the Controversie to its Arbitrement for the deciding of it; but the real Cause is this; I have at hand an Exposition of that whole Chapter, which I purpose to make publick, if not before the Treatise of Christs death, which I have in design, yet certainly then, when that shall have life, and is made fit to see the light.

My Antagonists third thing is now to be spoken to.

Mr. F. That Christ suffered in our room, as being charged with our sins, will be yet more fully established, if we take notice of this of the Apostle, &c. He was made sin for us, 2 Cor. 5. 21.

Ans. He tells us in his Appendix, p. 279. what the Socinians way is in replying to their Adversaries. Indeed (saith he) it is their way, if they can but darken the Expositions which we give of Scripture, they never offer to assign an Exposition of their own. Any such Adversaries of his Doctrine I know not. But if he speak of all in general, he is not a little injurious to them. However he shall not have cause here to say this of me.

His Exposition needs no darkening, being dark enough of it self. He knows not what to pitch upon there, where he ought to be most positive and certain, but inclines most to that which is a meer absurdity; in taking the word

fin properly here. If (saith he) you will take fin here properly, as the Context, by stating fin in opposition to Righteousness, seems to incline it: Then the Import will be, that Christ who had no fin in his nature, nor committed any in his life; who in a moral sense was altogether free from fin, was yet in a judicial sense made fin. But by his leave, nothing less in the proper sense of the word is the import of it; for fin properly denotes an Act, and what kind of Act John tells us in his 1 Epist. 3.4. Sin (saith he) is the transgression of the Law. So then if Christ be properly fin, he is the transgression of the Law.

But Reader, hear my Exposition of 2 Cor. 5. 21. the words of which are these, *For he hath made him to be sin for us, who knew no sin, that we might be made the Righteousness of God in him.*

For the scope and sense of the words briefly thus. The gracious disposition of God, inclining him to be a Saviour and Benefactor to men, and that glorious Provision made by him that he might be such unto them, are strong and pressing incitations to men, to imbrace the Call of the Gospel, calling them to be reconciled to God, by putting away their enmity towards him. A clear demonstration of this great love and care of God towards men we have in the Text.

For

For he made him to be sin for us, who knew no sin, &c. The sense is this: That God, with a respect to mans good and benefit, did suffer and permit, that Jesus, who had not, in the least, experience of sin-guiltiness, should be most evilly entreated, and so dealt with and handled by men, as if he had been, not merely a sinner, but exceeding sinful: which permission of God, in suffering one most innocent to be the chief of sufferers, no way stain'd the glory of his Righteousness, in that he had therein so good, and so glorious an end as this; That we should, in or through, Jesus thus suffering, be dealt with and handled, in respect of eternal things, as if we were most righteous in the sight of God, that is, not only innocent, but also eminent in Righteousness, and therefore not to be condemned, and exposed to punishment, but to be rewarded with the choice expressions of his choicest favour.

He made him to be sin for us,] This sentence is Metaleptical; for *sin*, the Abstract is put for the Concrete *sinful*, or rather, *most sinful*; which manner of speaking is usual in the Scripture, and for the most part Emphatical; furthermore, *most sinful*, is put for, *as most sinful*: not that Jesus was really most sinful, but in some respect as such; in that he met with such usage from men, which appertains to such only, who are among sinners of the greatest mag-

magnitude: for he was numbred among the Transgressors, and suffer'd death on the Cross, a punishment proper to the greatest offenders, and to such of them, who are among men of the basest quality. Now to make one to be sin, in this sense, is either Actually to account and afflict, as hainous sinners ought to be. One may be said to make one thus or thus, if he think of him, or act towards him as such. See 1 *John* 1. 10. *Deut.* 21. 16, 17. In this sense, God who knew the innocency of Jesus. and therefore justified him in his sufferings, could not make him *sin*, or a *most hainous sinner*. But men thus made Jesus Christ to be *sin*, of whom it can't be said, That they made him sin for us; this being peculiar to Gods action of making him sin: Or else, *to make one to be sin*, signifies, To permit and suffer one to be made sin, that is, to be dealt with as a notorious sinner. And so are we to understand it here.

God made him to be sin for us, that is, God wisely permitted, that Jesus Christ should be made sin, that is to say, that he should be dealt with and handled by men, as a very sinful person, God having a design to order it for our good and benefit. The like manner of speaking we elsewhere have often in the Holy Scriptures. So more then once, in the 1. of *Job*. In the 21. ver. thus: *The Lord gave, and the Lord hath taken away*, that is, hath per-

permitted to be taken away. Also in chap. 2. But consider *Psal. 44. 13, 14. Thou, O Lord, makest us a reproach to our Neighbours, a scorn and derision to them that are round about us. Thou makest us a by-word among the Heathen, a shaking of the head among the people. Who knew no sin.* He was no sinner, though handled as the greatest sinner. Jesus knew all sin with a knowledge of apprehension, but he knew no sin with the knowledge of guilt. *That we should be made the Righteousness of God in him.* This is opposed to the former words, *he made him sin.* God suffered or permitted, that Christ should be as a most sinful person, in suffering by men, that we should be in, or through him, as most righteous persons, in respect of our enjoyments from God. It is not said, That God made Jesus to be sin, as it is said, that we are made Righteousness, who are said, to be made the Righteousness of God, to shew that he was otherwise made sin, then we are made Righteousness.

I shall close with *Grotius* his Annotations, of whom Mr. F. is bold to say, That he hath wonderfully betray'd the Truth, even after he had once defended it. I wish mine Antagonist may have the like meek and teachable Spirit as *Grotius* had, who refused not to learn from one accounted his inferior, and to offer his credit as a Sacrifice to the Truth.

Τὸν γὰρ μὴ ὑπόστα ἀνασταν] *Christum in-*
ferentem, Joh. 8. 46. 1 Pet. 2. 22. Nolle pecca-
tum est conscientium sibi esse peccati. ὡς ἡμῶν] no-
stri causā ἀνασταν ἐβόλων] Duplex figura.
Nam, & abstractum est pro concreto, ut in mem-
bro opposito iustitia, i. iusti; & præterea suban-
dicendum ἔστ, fecit peccatorem, i. tanquam pec-
catores. Sinis enim tractari tanquam sceler-
osum. Ita explicant Chrysostomus, Origenes,
Theophylactus, non male. ἵνα ἡμῶν γενομένης
δικαιοσύνης Θεὸς ἐς ἡμῶν] ut nos per ipsum fieri-
mus iusti eā iustitiā quam Deus approbat, cuius
pars potissima est in corde. In Christo, i. per Chri-
stum, Christo duce.

In English thus.

For he made him sin for us,] That is, God
 suffered Christ, for our sake, to be handled as
 a wicked man. So Chrysostomus, Origenes,
 Theophylact, do well explicate or open the
 place. Here is a double Figure. For both
 the Abstract is put for the Concrete, as in the
 opposite member *Righteousness* is put for *Right-*
eous; and moreover the Particle, *as*, is to be
 understood. He made him sin, He made him
 a sinner, that is, as a sinner. He suffer'd him to
 be treated as such.

Who knew no sin,] who was guiltless, *Jahn*
8. 46. 1 Pet. 2. 22. To know sin, is to be
conscious to ones self of sin.

Thus

Thus much of his Annotations which respect the present Controversie.

Mine Antagonists fourth thing now offers it self, pag. 136.

Mr. F. 'Christ his suffering in our room and
'stead, will be further strengthened by con-
'sidering those expressions and places, in which
'it is expressly affirmed that he died for our sins,
'and that he suffered for us.

'There are four Prepositions the Holy Ghost
'useth to this purpose, that if one be more
'emphatical than another, they may all con-
'spire to justify this Truth.

Ans^r. His four Prepositions are *dia*, *pro*,
propter, *ob*; which in our Characters may be
expressed thus, *Dia*, *Hyper*, *Peri*, *Anti*: His
Discourse of which is so loose and obscure, as
if he design'd onely to amuse the illiterate
Reader, and so cause him to imagine (as the
manner is) that there, where he understands
nothing, much is to be understood of weight
and moment. That the utmost force of Ar-
gument his Discourse hath in it, may be disco-
ver'd, I shall reduce all into one or two Syl-
logisms. Of which the first is this.

If those Prepositions, there us'd, where
Christ is said to die or suffer for us, do onely
signific in other places, where the like expres-
sions are, a substitution of him that dies or
suffers, or his standing, as a sufferer in ano-
thers

there room or stead ; Then Christ died or suffered in our room or stead, to make satisfaction for us. But the first is true, Therefore the second.

I deny the Antecedent.

My Antagonist doth not, in respect of the first Proposition, *Dis*, so much as shew, that it is in any place us'd where Christ is said to die or suffer for us. I will furnish him with an Instance, which is in 1 Cor. 8. 11. *And through thy knowledge shall the weak Brother perish, for whom Christ died ?* — *δι ὧς χριστός ἀπέθανεν*. Here 'tis imply'd, that he may perish, for whom Christ died ; that is, according to Mr. F's sence, he may perish, in whose room and stead Christ died, to make full Satisfaction to God for all his sins, past, present, and to come. But now whence to accomodate Mr. F. with an instance, to confirm his Argument, I am yet to seek, but where he may find enough to confute it, I am able at present to inform him. Let him now satisfie himself (as well he may) with these two. The first is, Gen. 26. 9. *And Isaac said unto him, Because I said, Lest I die for her.* Where the Septuagint thus, *μή ποτε ἀποθάνω δι' αὐτήν*. The other is 2 Tim. 2. 10. *Therefore I endure all things for the Elects sakes, that they may also obtain the Salvation which is in Christ Jesus, with eternal*

nal glory. In the Greek it is, διὰ τῆς πα-
 τας ὑπομένω διὰ τῆς ἐκλεκτῆς, &c. Word for
 word thus: For this I endure all things for the
 Elect, &c.

Now as for his second Preposition, *Hyper*,
 he gives us place upon place (when one had
 been sufficient) to shew, that it is used, where
 Christ is said to die or suffer for us: but he is
 here so poor or penurious, that he has not to
 shew, or no mind to give, so much as one in-
 stance to us, which might evidence that it is
 used by any, to denote the substitution of one
 suffering punishment in the room of another.
 Notwithstanding he would seem rich and libe-
 ral, and therefore gives us 2 Cor. 5. 20. and
Phil. 13. which places proves what no man
 denies, but they speak not of any suffering for
 others.

He further produceth an impertinency out
 of *Demosthenes*. But he seems to prove the
 matter from *Rom.* 9. 3. *For I could wish my self
 accursed from Christ, for my Brethren, my Kins-
 men according to the flesh.* What, does he think
 that *Paul* did wish himself to be damn'd in
 the room and stead of the reprobate Jews, that
 they might be saved? How *Paul* might be ac-
 cursed from Christ in their room and stead I
 know not. I leave Scholars to censure his in-
 stance out of *Enrip.* and to smile at him, if they
 please, for that out of the Comedy, where old

Simo,

Simo, menacing his slave *Davi*, that he might not play the Knave with him, assures him he should goe to *Bridewell* to grind there all the dayes of his life, in case he prov'd not faithful to him. And the more to assure him of what he had threatned, he binds it thus, — *in pistrinum Davi dedam usque ad necem, Ea lege, atque omine, ut si inde exemerim ego per te molam*. And specially for that out of *Virgil*, where he who got the better (at a Club Combate) of *Dares* the Braggadocia, is brought in speaking thus to *Eryx*, concerning the Bull he had slain for a Sacrifice to Him; *Hanc tibi Eryx meliorem animam pro morte Daretis Persolvere*.

Now Reader, I'll give thee some places where persons are said to die, suffer, lay down their lives for others, and where *Hyper*, being used, signifies not the substitution of him that suffers, dies, or the like, in the room and place of another. See and consider, *Rom. 5. 7. Phil. 1. 29. Col. 1. 24. John 13. 37, 38. 1. 15. 16. 1 John 3. 16.*

Concerning his third Proposition, *Pers*, he speaks nothing relating to this Syllogism; But of his last, *Anty*, he speaks, as if he had most exquisitely and judiciously searched all Authors, both Sacred and Prophane, for the use of this Particle: for, saith he, *This Proposition, when ever applyed to persons or things, alwayes imports a substituting one in the room of another,*

ther, or an exchanging one for another.

Answ. I am not able to determine which here is predominant, whether his confidence or his ignorance; that seems to be great, this I am sure is so: For I am able to shew him from Authentick Authors, that this Preposition, not only signifies a commutation, or Substitution, properly so called, but also that which is such only Metaphorically, (whither may be refer'd its Signification of Comparison) but also denotes Causality, both Efficient and Final. Of some of these things I shall then have a just occasion to speak, when I come to mine Appendix. At the present therefore let Mr. *Beza* teach him, by his Notes on *John* 1. 16. The sum of which, in English, I shall here give thee, Christian Reader. *Beza* there mentions four significations of this Particle: Two of which are common with Greek Authors, both Sacred and Prophane, with whom properly it signifies, *vice seu loco, in the room, and stead of*; but improperly the same as *Dia*, [*Asia*] when it denotes that which is the Rise or Original of any thing: The other two, which are peculiar (as he thinks) to Sacred Writers, now follow. It is sometimes used for [*ὕπερ*] *Hyper*, as denoting profit and utility; so in *Mat.* 17. 27. *cap.* 20. 28. *Mark* 10. 45. sometimes it denotes an end and intent, as in *1-Cor.* 11. 15. & *Heb.* 12. 2. Hence you see, Reader, that

that either *Beta* is grossly mistaken, or mine Antagonist is. And thus much for the first Syllogism, to which I shall add a second, being willing to reduce (if possible) his Discourse here into some kind of method, and to let nothing, that looks like an Argument, pass by without an answer. It is this.

If the Propositions *Dis* and *Pari*, which are there used, where Christ is said to die or suffer for our sins, do alwayes signifie, in the like expressions, a meritorious Cause: Then our sins were the meritorious Cause of Christ his death and sufferings, and consequently he died and suffered in our room and stead, to make satisfaction to the Law and Justice of God for us. But the first is true, therefore the second.

In respect of the Antecedent, I answer.

First, That part of that, which is there taken for granted, is not sufficiently prov'd, for he shews not, that the Proposition *Dis* is there us'd, where Christ is said to die or suffer for our sins.

Secondly, He gives no Instance, by which that he asserts may be confirmed. For the word he intends, either is not found in the places he quotes, viz. *Levit.* 26. 18, 28. *Deut.* 18. 12. *2 Kings* 22. 26. or is not found in any fit instance, as is obvious to him that considers the places cited by mine Adversary.

K 2

Thirdly,

Thirdly, That these Prepositions signifie a Final Cause. *Dia* so signifies for the most part, saith *Passor* in his *Lexicon*. *Dia cum Acc.* *propter*, & *ut plurimum finem notat*. *Peri*, which properly denotes an Object, is frequently us'd for *Hyper*, as declaring a final Cause. And both these Particles are necessarily so to be understood, where Christ is said to be delivered for our Offences; to give himself for our Sins, and the like: as is evident, both from the nature of the thing, and from the context, where such expressions are used of Christ. How absurd and ridiculous it is to take those Passages as denoting a meritorious Cause, I shall elsewhere have occasion to demonstrate.

We are come now to his fifth thing.

Mr. E. *That Christ died not only for our advantage and profit, but in our place, will be fully demonstrated, if we observe that he is said to have born our sins, 1 Pet. 2. 24. Heb. 9. 28.*

Ans. I shall briefly unfold those passages of Scripture, whence mine Adversary would infer his Doctrine. That in 1 *Pet. 2. 24.* respects onely our Sanctification, who have in Christ crucified a Figure of Mortification, and by him crucified power to kill and crucifie sin. That this may be seen, let us view the method of the Discourse, in which the passage, now under debate is contained. Our Apostle exhorting Servants to be righteous in their places, and

patient

patient in suffering without demerit; presseth
this duty upon them by a general reason, v. 21.
*For even hereunto were ye called; because Christ
also suffered for us, leaving us an example that
ye should follow his steps, &c.* Jesus Christ in
his life and death is to be our Pattern and Ex-
ample. Now he lived righteously, and suffer-
ed patiently, though he was unjustly afflicted.
And therefore ye also must so live and suffer.
Upon this occasion our Apostle gives them to
understand a further end of our Saviours death,
in these words, *ver. 24. Who his own self bare
our sins in his own Body on the Tree: [or as in
the Marg. to the Tree] that we being dead to sins,
should live unto Righteousness.* The word here
translated, *to bear*; properly signifies, *to carry
up*; and is so rendred, *Luke 24. 51.* and so
here by Beza, *sursum tulit.* Which significa-
tion doth suit well to our Apostles intention
here, who for the promoting of Righteousness,
tells the Christians, *That Christ carried up
their sins in his own Body to the Tree,* (as the
Margent readeth) that is to the Cross. He
saith not that Christ carried them up in his
Soul, but in his Body. But how so, unless in
this sense, In that his crucified Body was to be
a Figure of the crucifixion of the Old Man,
or the destruction of sin; and in that by him
crucified Believers receive power for the mor-
tification of sin? Of this very thing St. Paul

discourseth in *Rom. 6.* where in *vers. 6.* he hath these words; *Knowing this, that our Old Man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.* The like he hath in *Gal. 2, 20.* And that this is *St. Peters* meaning here, his following words clearly inform us; *That we being dead to sins, should live unto Righteousness.* See *Grotius* on the place.

His next Scripture is *Heb. 9. 28.* *So Christ was once offered to bear the sins of many.* Christ was once offered, having for Righteousness sake suffer'd death on the Cross, for this end and intent, that he might take away the sins of many, by justifying and sanctifying them, who should believe in his Name. I cannot but wonder, that any considerate man should urge this Scripture, as mine Adversary here doth, to prove, that Christ was charged with our sins, and so punished for them in our room and stead; when as these words, *to bear the sins of many,* do plainly hold forth the end and intent of Christ his being once offered; Now if by his being offered, we understand his death on the Cross, then, according to mine Adversaries sense, the meaning will be this, *Christ was once crucified, to this intent, that our sins might be charged upon him, and be punished for them.* Or if by his being once offered, we understand his appearing to God

God in Heaven for us, then the sense is, that Christ having been crucified, and raised from the dead, was presented (or did present himself) in Heaven to God, that he might be charged with our sins, and punished for them. But the true and plain meaning is this, That Christ was once offered, that he might take away our sins, by pardoning and subduing them. The Greek word *metonymically* so signifies, and so Tindal here translates it. *Christ was once offered to take away the sins of many.* The Syriac thus, *Was once offered, and in himself slew the sins of many.* Consult Grotius here.

Secondly, In the next place let me shew, in a word, how weakly mine Adversary here argues. He grants that this Phrase, to bear sin, sometimes signifies to remove sin. *Though* (saith he) *this should be granted: yet that this is not the sole meaning of it, in reference to Christ his bearing sin, the Holy Ghost puts out of question, Isa. 53. 3, 4, 5, 8, 10.*

Well then our meaning is a true meaning, but not the sole and only meaning of it. And again we must observe, that his meaning is more clear in the dark Prophecies of the Old Testament, than in the Writings of the New. But that his doctrine is so far from being clearly held forth in *Isa. 53.* that it is not to be found there at all, I shall make evident by mine Exposition of that Prophecy.

I shall now take my leave of Mr. F's sixth Chapter, and shall tell thee Reader, that his seventh, which attempts to establish the Satisfaction of Christ, from his having redeemed us, will receive a full answer in the Appendix.

Fourth Section.

We are now at his eighth Chapter, to which I shall give a short answer, notwithstanding I might be large and copious, if I should attend, by way of opposition, whatsoever is contained therein, I must not quarrel with him for his uncouth and inept Expressions, such as these, *he behoveth*, ceremonial guilt; the love of the Son is the *means* of carrying on, and accomplishing our Reconciliation; with other of the like stamp. Neither will I contend with him about his by-assertions: of which kind are these, *viz.* That in the state of innocency, there was a union of Nature betwixt man and God, That we at once lost the Image of God, and forfeited his favour, and that there was a mutual enmity, not onely on our part to God, but on Gods part to us, *pag.* 166. That atonement and reconciliation is every where ascribed to legal Sacrifices, not only in reference to some sins, or lesser sins, but in reference to all sins, even the very greatest, *pag.* 176. That his Expiation was not

not real, but only Typical, pag. 179. That the sole intendment of all legal Sacrifices, was to shadow forth the great Sacrifice of the *Messiah*, and the attonement and reconciliation which were to be made by it, 179. That the Priests of the Law had something to offer, but nothing of their own, they only offer'd the bodies of the Beasts, which the people brought them, pag. 181. with divers other points of the like kind and nature. Neither shall I trouble my self with his Quotations of Scripture, that concern not the present Controversie, though he urgeth indirectly many Texts of Scripture, and reciteth some unfaithfully; as for instance; in pag. 166. quoting *Isa. 48. 22.* where the Prophet hath these words, *There is no peace, saith the Lord, to the wicked.* He recites them thus, *There is no peace in him [God] to the wicked.* And Pauls words, in *Ephes. 2. 3.* he gives us, *They are the Children of his Wrath.* I omit others of like kind. But, that I may not keep him company in extravagancy, my business shall only be the examination of that, which relates to the present controversie.

The scope of his eighth Chapter is, as the Title informs us, to establish the satisfaction of Christ from his having made Reconciliation.

He thus argues, *It appears that Christ hath made*

made satisfaction to God for us: Because he hath by his death reconciled God to us.

Ans. I shall here take into consideration three things touching this Reason; first mine Antagonist's sense in it; then his proof of it; and in the last place the force it hath to confirm and stablish his Conclusion, *viz.* That Christ hath made satisfaction to the Law and Justice of God for us. And thus I shall bring his Discourse into some method, and also shew the more ignorant sort of Readers and Hearers, how they ought to examine Reasons, so called, which they are wont to have plentifully given them in Books and Sermons, and frequently without any thing, but the shadow of Reason, and sometimes not with so much as that.

First, Let us consider mine Adversaries sense and meaning, when he saith, That Christ hath reconciled God to us. If he intends this, That Jesus Christ, crucified, hath opened, according to the appointment of God, a prudential way, for Gods coming forth in Acts of mercy and bounty towards us, he intends then nothing that I shall oppose, though I should not approve his manner of expressing it. But by Christ his reconciling God to us, he understands, as he often expresseth himself, the appeasing of Gods anger towards us: and so he seems to be in part an *Antropomorphite*: for
though

though he be not so gross as to think, that God hath a body and bodily members like unto us, yet he seems to believe, that God hath affections and passions as we; that he may be angry, and may be appeas'd.

Secondly, Let us consider his Proof, and see how he hath confirm'd this, That Jesus Christ hath reconciled God to us, or appeased his anger towards us. The Foundation he layes for his Assertion is this, Because the Scriptures which tell us, That Christ hath reconciled us to God, mean this, That Christ hath reconciled God to us, or appeased his anger towards us. And for this purpose he quotes, *Rom. 5. 10. 2 Cor. 5. 18, 19, 20. Ephes. 2. 12, 13, 14, 15, 16, 17. Col. 1. 20.*

First, Let me ask him, Where that Scripture is, which expressly tells us, That Christ hath reconciled us to God? It is indeed expressly said, in *2 Cor. 5. 18, 19. That God hath reconciled us to himself*; but, That Christ hath reconciled us to God, is not expressly any where said, unless in *Ephes. 2. 16. And that he might reconcile both unto God in one body by the Cross, having slain the enmity thereby, or in himself.* So in the Margent. But this is no clear instance, and is by learned Interpreters carried another way. I now shall not contend about it, being ready to grant, that Jesus hath reconciled us to God, and that this truth is abundantly

dantly attested in the Holy Scriptures, which give us to understand, that God hath reconciled us to himself by Jesus Christ, who is the second and mediate cause of our reconciliation to God.

Secondly, Let me ask him, What reason he hath to think, that when the Scripture saith, *We are reconciled to God*, it sometimes intends this, *God is reconciled to us*? or, when 'tis said, *Christ hath reconciled us to God*, we ought at any time to understand it, as if it had been said, *Christ hath reconciled God to us*? Does he conceive that the Phrase requires it? Not so; for in p. 168. *It is not denied*, (saith he) *but that the words are used sometimes to import and signifie our accepting the tenders of Gods grace and favour, as 1 Cor. 5. 20. We pray you in Christs stead be ye reconciled.* He should have said, *Be ye reconciled to God.* If the omission were wilful, he deserves that censure, which I should be sorry, that he or any should justly lie under. But he perswades himself, and would make others believe, That the Phrase admits his sense, and that some places, where 'tis used, do require it. Does the phrase admit it? May we at any time, when 'tis said, we are reconciled to God, understand as if it were said, *God is reconciled to us*? Yes, saith mine Antagonist, and for this Reason, (pag. 172.) *Because God is the offended Ruler and Judge, and we*
are

are the offending Subjects; Now in every case the party who offends, is said to be reconciled to the party offended, and not on the contrary. So Mat. 5. 23, 24. 1 Cor. 7. 11. See that pertinent place to this purpose, 1 Sam. 29. 4. But what's all this to his purpose? For he proves not his Reason, and 'tis not hard to disprove 'it. Does he not produce Testimonies? He cites indeed some Scriptures to appear, but they can witness nothing for him. In none of his Instances the party said to be reconciled is the offending party, unless that in *Mat. 5. 24.* — *First be reconciled to thy Brother.* Which nothing at all answers to mine Adversaries end in all leading it, unless the meaning be, *Let thy Brother first be reconciled to thee.* Which certainly the words intend not; for they evidently denote that reconciliation which was in his power, who is commanded to be reconciled to his Brother, and without which he might not offer his gift. But let us mind a little his pertinent place, that in 1 Sam. 29. 4. which with him is emphatically pertinent, though less pertinent than any: for the phrase, which is now in question, is not at all to be found in that place of his, which is so much in esteem with him, as being much to his purpose. Now let me give a few Instances to disprove his reason. He tells us, That in every case the party who offends is said to be reconciled to the party offended,

fended, not on the contrary. But he may find to the contrary, 2 *Macch.* 1. 5. 6. 7. 33. c. 8. 29. where God is said to be reconciled to men. And indeed the usual manner of speaking, yea, and the constant manner of speaking too, for ought he hath shew'd, is contrary to what he does here affirm. But it may be the places in *Pauls* Epistles, where we are said to be reconciled to God, will constrain us to understand Gods reconciliation to us, not our reconciliation to him? It would be strange indeed if it should be so; but that man will never suspect it, who without prejudice seriously minds the places about which the difference is. As for mine Adversaries Reasons, such is the lightness of them, that a man can hardly breath by them. & not blow them away. If any need anothers help, let them take Mr. Fr, for he in saying that those places do principally intend Gods reconciliation to us; and again, that they do not only intend our reconciliation to God, hath said enough to make all he hath said by way of reason, to be nothing at all.

Thirdly and lastly, Let me ask him, How he can make it appear, That the reconciling of God to us, is the appeasing of his anger towards us; in case we should grant him this, that in some places where the Scriptures say, we are reconciled to God, there they intend, God is reconciled to us? Notwithstanding our
recon-

reconciliation to God be a real change of heart and disposition towards him, for we who had a real enmity in our hearts against him, and shew'd it in our works, do now bear a sincere and cordial love to him, and in our lives do seek to please him: Yet is it not necessary that Gods reconciliation to us should be any real change of disposition in him, as if he of a real enemy became a friend unto us, by putting away his enmity against us, and laying aside his desire or design of doing us hurt, and by turning his heart in love towards us, and putting forth himself in doing us good. When in Scripture it is said of God, after the manner of men, that he grieves, repents, rejoyceth, laughs, &c. we are to understand such expressions not properly, as when we apply them to men, but in a way suitable to the Nature and Being of God. He therefore argues childishly, who, if the Scriptures should say, that Christ hath reconciled God to us, would thence conclude, that Christ hath appeased the anger of God towards us, and of a real enemy made him a friend unto us; because he that reconcil-eth a man to God, or to his Neighbour, doth appease his anger, and work in him a real change of disposition towards God, or towards his Neighbour. I shall not here spend time to shew the dangerousness of this Tenent, That God had in himself enmity against us, which seems

seems to be the Opinion of mine Adversary, who tells us, *pag. 191. That Christ hath slain the enmity which was in God to sinners, by his Cross*: citing for this purpose, *Ephes. 2, 16.* His abuse of which Text is so gross, and his words here of God so vile, that I could willingly have cover'd both, if his profit had been no way concern'd in the discovery.

Now I am come to the third thing to be considered, namely, the force of his Reason. He would prove, That Christ hath made satisfaction to God for us, because Christ hath reconciled God to us, or appeased his anger towards us.

That this Reason may appear to be of force in confirming his Doctrine, he must prove and make good two Propositions. The first is express'd in the Reason, and is this, That Christ hath reconciled God to us, or appeased his anger towards us. The other is imply'd in the Reason, and may be expressed thus, That whosoever reconcileth a just King or Governor to offending Subjects, does make satisfaction to his Law and Justice for them, and so notwithstanding the Offenders are delivered from punishment: Yet the threatening of the Law is fulfilled, and the King or Governor is avenged.

Mine Adversary labours to prove the first of these; but his labour hath been, as I have now shew'd,

they'd, altogether in vain. As for the second, he attempts not to confirm it; but (p. 173.) takes it for granted from his Adversaries. He means perchance some in *Bedlam*, for I believe none but mad-men will grant it to him. But should it be granted to him, this concession would carry him but half way to his journeys end.

Thus much for the first part of his Argumentation. We are come to another, which begins in p. 174. where he sweats much in assailing his Adversaries, and yet does nothing but soil his Handkerchief, as I shall presently shew in the confutation of his Argument, or that he alleadgeth against us, which is proposed as two Considerations; by which he further endeavours to confirm this, that Christ hath appeased Gods anger towards us, & hath therefore made satisfaction to the Law and Justice of God for us.

The first is this, *That Christ hath made reconciliation for sins*, Dan. 9. 24. Heb. 2. 17. Whence he concludes, That Christ hath reconciled God to us, appeasing his anger towards us, and so hath made satisfaction for us to the Law and Justice of God. Thus he infers, but without any just ground or reason. For both the Hebrew and Greek Phrase, sometimes translated, *to make reconciliation for sins*, do signify, *to expiate sins*, that is, to purge sins,

or make a purgation of sins, by the forgiveness of them. Not to speak now of the various significations of the Hebrew Verb, *Kipper*, or the Greek *Hilaskesthai*; The phrase we have now under consideration, and which is sometimes render'd in English, to make reconciliation; or to make atonement, doth import either, to procure or confer the Pardon of sins. First it signifies to procure the pardon or forgiveness of sins. Thus in *Eccles.* 28. 5. If he that is but flesh nourisheth hatred, who will intreat for pardon of sins? In the Greek it runs thus, *τις ἐξωλόγισται τὰς ἀμαρτίας*; who will make reconciliation for his sins? that is, (as our Translators have it) who will intreat for the pardon of his sins? This manner of speaking the *Septuagint* sometimes use, as in *Dan.* 9. 24. but sometimes they for the *Accusative Case*, have a *Genitive* with a *Preposition*. 2dly, It signifies to confer the pardon of sins, to pardon or forgive sins; thus the Hebrew phrase is used in *Psal.* 65. 3. where it denotes an Act of God, and there 'tis render'd, *to purge away transgression*. It is also attributed to God, in *Psal.* 78. 38. *But he being full of compassion, forgave their iniquity*. Here 'tis translated, *to forgive iniquity*. So in *Jer.* 18. 23. in *Psalms.* 79. 9. *Asaph* useth this expression, which in our Books runs thus; *purge away our sins for thy Name sake.*

Now

Now although Jesus Christ, in both these senses, may be truly said to expiate, purge, or purge away sins : Yet the former sense seems chiefly to be intended in that of *Daniel*, and in that especially of the Author to the *Hebrews*, chap. 2. 17. where 'tis said, *That it behoved Christ to be made like unto his Brethren, that he might be a Merciful and Faithful High Priest, in things pertaining to God, to make reconciliation for the sins of the People.* Or as Tindal hath it, *to purge the peoples sins.* This phrase, *to make reconciliation for sins*, is, saith mine Antagonist, equivalent to that in Chap. 1. 3. *when he had by himself purged our sins.* 'Namely, saith he, by the atoning and pacifying Gods anger, through the sacrifice of himself, that we should not be condemned for them. But how does he demonstrate this? He speaks something, with a design to render his consideration considerable, but that which is false, and which if true, were yet nothing to the purpose. In *Hebrews* 2. 17. saith he, ἵλασμενός τὰς ἁμαρτίας, is by an Enallage put for ἱλασμενός τὴν ἁμαρτίαν. i. to make reconciliation with God for Iniquities. But how knows he this? Is there any Enallage both in the Hebrew and Greek phrase, and yet no instance given to evidence it? I wonder not, that he gives none, for I believe none can be

given. I could shew him here, that he makes a change, where no change should be made; but were it granted, what would he get by it? Not that surely which he aims at. If it should be granted, that Christ hath made reconciliation with God, it will not thence follow, That Christ hath appeased the anger of God, and made full satisfaction to the Law and Justice of God for Transgressors. The Priests under the Law, are said to make an atonement, and that not onely by sin Offerings, but also by other Oblations. *Moses* by praying for the people, made an atonement for their sins, *Exod.* 32. 30, &c, *Phineas* by an eminent Act of Zeal for God, is said to make an atonement for the Children of *Israel*, *Numb.* 25. 13.

Will any conclude hence, that the Priests by Sacrifices, that *Moses* by Prayer, or *Phineas* by his Zeal, made reconciliation with God, by appeasing his anger, and that they fully satisfied the Law and Justice of God for the people, who had offended, and given occasion of provocation to the Almighty?

Let us come now to his second Consideration (in pag. 175.) which is this.

‘ That Christs reconciling us to God by
 ‘ propitiation and atonement, was the great
 ‘ Truth and Mystery, which was signified and
 ‘ intended in the Aaronical Priesthood, and
 ‘ Levi.

Levitical Sacrifices. And more particularly.

First, That Christ is our true Priest in matters pertaining to God, whom all the other Priests did but shadow.

Secondly, That Christ is the true Sacrifice.

Thirdly and lastly, That it is by Christ alone, that we have the true and real attonement.

Ans. First, I readily grant, That Jesus Christ is a true Priest, a true Sacrifice; and that by him we have a true attonement. I never thought otherwise. And this the *Po-land* Churches (whom I think Mr. F. counts for *Socinians*) do also profess, as may be seen in their Catechism, Printed *post annum Domini*, 1659. And therefore mine Adversary hath laboured in vain to prove that in this Controversie, which is not denied him. And yet about this the greatest part of his time and pains is spent.

Secondly, I also grant, That in the Legal Ministration there were Types of Christs Priesthood, Sacrifice and Attonement.

But in the third place I deny, That the Legal Priesthood was not a real Priesthood, the Sacrifices not real Sacrifices, and the *Attonement* not real Attonement. Mine Adversary thinks otherwise; and would hence con-

clude, That they were not real, because Typical. Indeed he might conclude thence, That they were not of the same kind, in all respects, with those whereof they were Types. But I wonder, that he should think them not real, not proper, because Typical.

Let me tell thee, Reader, (whether mine Antagonist will be taught, or not) these two things in general.

1. That frequently a Type, and its Antitype, have the same name, which properly belongs to the Type, but improperly to the Antitype, that being really what its name signifies, this not so. I could here store thee with Instances, but a few may suffice. Circumcision the shadow, and that shadowed forth by it, enjoy the same appellation, which properly appertains onely to the shadow. The Paschal Lamb, with other Lambs, that were offer'd for Sacrifices unto God, were real Lambs, and being Types of Christ, their name is transfer'd to him, not because he is really a Lamb, but as a Lamb without spot and blemish sacrificed to the Lord. That shadowed forth by the sprinkling of blood under the Law, is called, sprinkling of Blood, not because 'tis really such, but because bearing a resemblance to it.

Secondly, That a Type and its Antitype, may have the same name, and both may be really

ally that, which the name common to both doth properly signifie. *Moses*, the great Prophet of the *Israelites*, was as such a figure of *Jesus*. Both were really great Prophets, but *Jesus* the Antitype, was a Prophet far more worthy and excellent than *Moses*. Was not *David* a real King, and properly so called, notwithstanding he was a Type of King *Jesus*, who is a Spiritual, Heavenly, and Eternal King, such as *David* was not. To come now to that in Controversie. What hinders, but that *Aaron* might be a proper and real Priest, as well as *Jesus*, though not the same kind of Priest as he? The name properly belongs to both, whether we mind the Hebrew or Greek appellation. The definition of a Priest, properly so called, which we have in *Heb. 5. 1.* agrees with both. Yea, mine Antagonist, though he saith, pag. 179. That all other Priests, besides *Jesus*, were onely called Priests: Yet he acknowledgeth, in the next Page, That *Aaron* was unquestionably a Priest, in a proper, not metaphorical sense. Thus he keeps in his old mode of contradicting himself. As for Legal Sacrifices, they were real Sacrifices, though not of that kind as is the Sacrifice of *Christ*. He that consults with *Heb. 9. 9, &c.* may easily learn the truth of what I have now spoken. And what is more expressly set down in Scripture, than that the

Priests of the Law made an attonement for the people.

Fourthly and lastly I deny, That any thing in the Levitical Priesthood typed out Christ as appeasing the anger of God, and making a satisfaction for sinners to his Law and Justice. If mine Adversary shall but attempt to demonstrate this, viz. That any one Legal Type, or more conjoyned, did prefigure or typifie an innocent and most righteous person, who by the imputation of other mens sins, should willingly become the greatest of sinners; and being thus found, should be judicially proceeded against, that is to say, condemned by God, accursed by him, and punished according to their demerit, whose substitute he should be, and all for this end, that they might be deliver'd from punishment, he making full satisfaction to the Law and Justice of God for them, and also that they might be partakers of eternal happiness, he meriting for them the enjoyment of it; If mine Adversary, I say, shall but attempt this (which now ought to have been his principal work) he shall, God willing, be attended to, in case his Discourse shall be sober, methodical, and any whit probable.

And thus much for his last Argumentation, which in pag. 193. he concludeth, as grown somewhat fainty in his confidence, thus,

*We hope now, that from this which hath been
tendred in the present Chapter, especially together
with what hath been delivered in the preceding
Chapters, we may boldly infer and assert the truth of
Christs Satisfaction.*

The Subject of his last Chapter, viz. *How
upon the Plea of a Satisfaction made by Christ, we
are justified*, Will then challenge a place
in our most serious consideration, when it is
once prov'd that there is such a Plea for Justi-
fication,

A



A Compendium, or brief
Discourse, concerning
the Ends and Intents of
Christ's Death and Pas-
sion, consider'd as a Ran-
som.

CHAP. I.

*Containing an Introduction to the Sub-
ject Matter, here in this Breviary
to be Discoursed of.*

IT is altogether without Controversie a-
mong Christians, That the knowledge of
our Saviours Death highly concerneth all, and
is to them of great importance. 'Tis there-
fore a matter of great comfort to know, that
what

whatsoever is absolutely necessary to be known concerning it, is not hard and difficult. Although it cannot be deny'd, but that there is among Christians much difference about this Subject, our Saviours Death ; yet certain I am, that the difference, for nature and measure, is nothing so great, as some imagine. For among those, that greatly mistake in censuring things and persons, some indeed there are who either not having the just and equal Dimension of Fundamentals, or not a true and perfect apprehension of their Adversaries, do with as much ignorance, as confidence, censure some dissenting from them, as everting and overthrowing the very Foundation of all Christianity ; when as there is nothing concerning the death of Christ deny'd, or rejected by them, which is expressly contain'd in the Holy Scriptures, or which all, who are in a good capacity for believing to the saving of their Souls, are any whit capable rationally to understand. It's usual for them, who are most erroneous, to be most censorious ; and the more carnal they are, the more fierce and cruel they be towards dissenters.

Now in compliance with the desires of some, and for the instruction and information of others, who are confused in their thoughts, or in their minds somewhat corrupted, concerning the End and Intent of our Saviours death,

I shall at this time briefly discourse of this Subject, as expressed in the Holy Scriptures, by very elegant and comprehensive terms, which are somewhat difficult to be understood, and very liable, specially at this day, to be mistaken, and carried beyond or besides their true intention, real import and meaning. A more plain and familiar Discourse of this Subject may be expected in the Tract of Gospel-Fundamentals; as also a more large and copious discovery of Christs death in that Discourse I have in design concerning it.

I shall here lay as a Foundation to the following Discourse that Prophetical saying of our Saviour Christ, in *Matth. 20. 28.* where He, speaking of himself under the name of *the Son of Man*, (which intimated his frail and mortal state) tells his Disciples, *That he came [viz. in the publick Exercise of his Ministry, whereunto he was appointed and sent of God,] to give his life a Ransom for many.* And also that Historical saying of the Apostle *Paul*, in *1 Tim. 2. 6.* who there tells us, *That the Mediator between God and Men, the Man Christ Jesus, gave himself a Ransom for all.* That which Christ came intentionally to do, he actually did. *Christ gave his life, or himself, a Ransom for many, or, for all.*

Here are two things in the general to be inquired into, viz. What it is for Christ to give his

his life, or himself; and then, What it is for Christ to give his life, or himself, a Ransome for many, or all. These things I shall propose in two Questions, by the resolving of which, some light will be given for understanding the forementioned Scriptures, and a way opened for introducing the Propositions, the handling, or rather, the touching of which is now intended.

Quest. 1. *What is it for Christ to give his life, or himself?*

Ans. It is nothing else, but so to yeeld himself willingly to a violent death, as to tast and experience it. Or, which is all one, To die willingly by the hands of violence. The Greek word, *ψυχή*, *Psuche*, used by *Matthew*, and also by *Mark*, in the forementioned saying of Christ, and which is translated *Life*, doth properly signifie *Soul*, but is frequently, by an Hebraism, put for *the life*, as in *Mat. 2. 20.* and elsewhere often. So the Hebrew *Nephesh* is used to signifie *the life*, either of Man or Beast: *Job. 2. 6. Prov. 12. 10.* that is to say, *the Vital Spirit*, which all living Creatures move by. Instead of *his life*, *Saint Paul* hath this word, *himself*, not only in the place above cited, but also in *Gal. 1. 4. Tit. 2. 14.* *He gave himself*, that is, *his mortal Body*, which is often call'd *his flesh*; This Christ said he would give for the Life of the World,

World, *John 6. 51.* And thus *Nephefs* is used for the Body of Man that hath life and sense, *Psal. 105. 18.* The phrase, *to give his life, or himself*, is elegantly defective, which, if fully exprest, would run thus, *to give his life, or himself, unto death.* Whence it appears, that the word, *to give*, is in this phrase Metaleptical, for here it signifies, by way of similitude, such an Act, that may be resembled to giving, properly so called; and also this general term is here used to denote a special kind of Metaphorical giving, without the addition of any term to limit and restrain it: for here it signifies, as hath been said, Christs act of yeelding himself willingly to a violent death. There are other phrases in the Holy Scripture, importing this same Act of Christ, which we have now been speaking of: For Christ is said [*παράδωκεν ἑαυτὸν*] *to deliver up himself*, *Gal. 2. 20.* *Ephes. 5. 2, 25.* also [*τίθηκει ψυχὴν ὑπὲρ*] *to lay down his life, or Soul*, *John 10. 11, 15.* *1 John 3. 16.* Now it is to be observed here, that notwithstanding these expressions, as apply'd to Christ, are so extensively used, as to signifie not only a willingness in himself to suffer a violent death, but also his actual undergoing the same with willingness: yet they sometimes import onely a real willingness and readiness to loose ones life by the hands of violence, if occasion be, whether

ther the loss be actually sustained, or not. Thus in 1 John. 3. 16. *John* 13. 38. chap. 15. 13. To lay down ones life, is sometimes no more, but to hazard and adventure ones life then, when possibly it may be lost. Other phrases of the like import offer themselves in *Rom.* 16. 4. *Judg.* 9. 17. chap. 12. 3. 1 *Sam.* 28. 21. *Judg.* 5. 18. 2 *Sam.* 23. 17. *Acts* 15. 2. chap. 20. 24. *Phil.* 2. 30. *Rev.* 12. 11. Moreover 'tis a necessary Observation, That God is said, to give his Son, to wit, unto death, *John* 3. 16. and, to deliver him up, *Rom.* 8. 32. that is, willingly to yeeld him up for the suffering a violent death.

Quest. 2. *What is it for Christ to give his life, or himself, a Ransom for many, or for all?*

Ans. Those words, the sense whereof is now sought after, declare to us the End and Intent of Christ his giving himself, or life: for they give us to understand, both for what use, and for whose sake, Christ gave himself, or life: which two things are here particularly to be minded, and spoken to.

First, We are taught, For what use Christ gave his life. *He gave his life a Ransom*: that is, to be a Ransom, to wit, as a Ransom properly so called.

Here we are to consider, What a proper Ransom is; and what it is for Christ to be as a Ransom

Ransom properly so called. For the first of these thus. The English word, *Ransom*, borrowed of the French, doth exactly answer to the Greek, [λύτρον, & ἀντίλυτρον] *lutron*, and *antilytron*, which are the same; but the first is used by the Evangelists, the second by S. Paul, in the Texts which are under our present consideration: and they properly signify a price of Redemption, to wit, that whatsoever it be, which is given and accepted for Redemption. Now Redemption properly is nothing else but Deliverance, gotten and granted by the aforesaid price. As deliverance is manifold, so also the means of attaining it are various: among which there is a place allotted for a Ransom. A proper Ransom, consider'd with respect to that from which persons are deliver'd thereby, is two-fold, viz. a Ransom from Bondage, and a Ransom from Vengeance.

1. There is a Ransom from Bondage. *Lutro* with the Greeks properly signifies the Price, or That, which is given and taken for the delivering and setting free of Captives, as the Learned observe. *Eusebius* in *Illud*: ἀ τὸ λύσαι, καὶ τὸ λυτὸν κωλύει ἐπὶ ἑκατέρωθεν ἀρχμακίᾳ τὸ τίθειν. *Erasm.* λυτρον propriè significat pretium quo redimuntur captivi aut servi, quod Galli vocant Ransomam.

Secondly, There is a Ransom from Vengeance. Which is that Price, whatsoever it be, which

which is given and taken for deliverance from vengeance, it being of such esteem with the displeased and offended party, that upon the account of it, he is so pacified and appeased towards the displeasing and offending party, as not to inflict that vengeance, which he might desire or design to take against him, by whom he had been injur'd and provoked. In this sense the Greek Interpreters of the Old Testament do sometimes use the Greek word, *Lutron*, rendring by it the Hebrew, *Kopher*, as *Prov. 6. 35. Exod. 21. 30.* In which places a Price, properly so called, for deliverance from vengeance is spoken of, and in the Hebrew is exprest by *Kopher*, which denotes in the general any means for procuring a pacification, but in special that of a Price: the former with the Greeks is *Hilasma*; the latter is (perchance) properly *Apoionon*, for which the Septuagint use *Lutron*, which most properly is the Ransom of Captives.

There are two Hebrew words, by which both the Ransoms I have been now speaking of, may synecdochically be exprest, viz. *לִפְדוֹת* & *כֹּפֶר*, both which are sometimes tender'd by *לִפְדוֹת*.

Having thus shew'd what a proper Ransom is, I am now to discover, What it is for Christ to be as a Ransom properly so called. Christ gave himself to be a Ransom, to wit, as a Ran-

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son, that is to say, a means of deliverance both from Bondage and Vengeance, and such a means, that bears a resemblance to a proper Ransom. And thus much for the first thing, namely, For what Use Christ gave his life.

In the second place we are to consider, For whose sake Christ gave his life, or himself, to be a Ransom. Christ expresseth it thus, αὐτῶν πολλῶν, for many; Paul thus, ὑπὲρ πάντων, for all. These two phrases have one and the same meaning: for this they declare to us, That Christ, in giving his life, or himself, had a respect to all men, who stood in need of deliverance, that they might be ransomed. Some indeed there are, who have as many mistakes concerning the sense of this phrase, as there are words in it. For the Evangelists words sound so in their ears, as if their sense were this: Christ gave his life a ransom in the room, or stead, of some, who though they are not the greatest number of men, yet are indeed many. Wherefore, for the undeceiving of those, some time must be here spent, in clearing these two particulars.

1. That the Preposition, *Anti*, which the Evangelists make use of here, doth in this sentence import only the persons, for whose good Christ gave his life to be a ransom. It seems strange to me, that any should doubt of this; because 'tis evident, that the term will admit this

this sense and meaning, and that the place both require it. For the first, It is acknowledged on all hands, that the Preposition *Anti* denotes sometimes the final Cause, both that which Logicians call *finem cuius*, and that which they call *finem cui*. The latter of those, viz. the person for whom this or that is effected, we are now only to mind, as that which may be signified by this Preposition. Thus it is used in *Mat. 17. 27.*—Give it to them [*ἀντὶ ἐμῆ καὶ σοῦ*] for me and thee. *Ἀντὶ* hic, &c *Mat. 20. 28.* accipitur pro *ὡν*, & commodum ac utilitatem declarat. i. *Anti* here, and in *Mat. 20. 28.* is taken for *Hyper*, and signifies profit and utility. So *Passor* in his *Lexicon*. And indeed *Paul*, in that of *1 Tim. 2. 6.* useth *Hyper*, which most properly denotes that I now contend for. Let me in the next place demonstrate, that our Text requires us to accept *Anti*, as denoting the persons for whose good Christ gave his life a Ransom, Should the words be taken properly, *Anti* must be thus understood. If any should say, that *Peter* gave a thousand pounds a ransom for *Paul*, who had been taken captive, who would understand it otherwise then thus, that *Peter* gave a thousand pounds to be a ransom for the good of *Paul*, that he might obtain his liberty, and get out of bondage? But should we take the words figuratively (as indeed we ought) who sees not,

how absurd it is to accept *Anti* otherwise then as denoting the persons whose deliverance is intended in this Act of Christ, giving his life to be a ransom, or a means of deliverance, which is like to a ransom properly so called?

The second particlular to be cleared is this: That in this place we are by the word, *many*, to understind, *all*, as the Apostle *Paul* expresseth it, saying, *That Christ gave himself a ransom for all.*

It is an Observation of Learned Men, That the word, *Polloi*, (which we render, *many*) doth with the Greeks signifie, *The multitude of the People.* *Vox Græcæ significat multitudinem Populi, atque id ferè quod Latinus sonat Vulgus. q. d. pro tota multitudine hominum & vulgo. Vatab. in locum.* Certain it is, that in the Writings of the Old Testament oft-times *all* is emphatically exprest by *many*, when *All* are *Many*. We have instances of this in *Psalms*. 97. 1. *Rom.* 5. 15. *Heb.* 2. 10. Although this word, *many*, doth in sense but equal the word, *all*: yet in sound it seems to exceed it: For *Many* may be *All*, when as *All* may not be *Many*. *Noah* and his Sons in the Ark were all the men of the World, but these, who were all, were not many. Thus emphatically *Mark*, useth it in the first Chapter of his Gospel. He tells us in *vers.* 32. That *they brought unto Jesus All that were diseased*: but in the

34. *That Jesus healed Many that were sick of diverse diseases.* And so our Lord to commend the extent of his death, and the greatness of his love, here makes choice of this expression, saying, *That he came to give his life a ransom for many*, that is, for all, who are many. There is not a syllable in the Text, that whispers any restraint. Were this term opposed to any other number, many would be oppos'd to a few; and so the sense would be, that Christ came to give his life a ransom for all, excepting a few. But the Holy Scriptures except none, for whose good Christ came not to give his life a ransom. But of this a word shall be spoken in the close of this Discourse. This, which Jesus Christ came to do, and did, in giving his life or himself a ransom for many or all, was according to the Will of God, *Gal. 1. 4. Heb. 10. 7.* Whence this inference is undoubtedly true, That he became, or was made a ransom for all, by giving himself or life for them.

This is that I now purpose to discourse of, expressing the same more largely in these two Propositions.

1. That Jesus Christ was made, or became, by his death, a means of deliverance for us, like to a proper ransom, from Vengeance, and from Bondage.

Secondly, That Jesus Christ by his death was made, or became, for all men, such a means

of deliverance from Vengeance and Bondage, that bears a resemblance to a ransom properly so called.

These two I shall in this Tractate speak something of, insisting more largely on the former, then on the latter, because my present design lies only in the former.

CHAP. II.

Assumeth the first Proposition, and confirmeth it, and thereby sheweth, both in general, and in special, the ultimate Ends, in a respect to us, of our Saviours Death and Passion.

I Shall begin with the first Proposition, which is this ; *That Jesus Christ was made, or became, by his death, a means of deliverance for us, like to a proper Ransom, from Vengeance, and from Bondage.*

In handling this, Three things in the general are to be spoken of : For I must shew, That it is so ; How it is so ; and Why it is so ; as the Proposition asserteth.

The first General Thing therefore to be now insisted on, relates to the Confirmation of the

Proposition, and it is this. That it is so, That Jesus Christ was made, or became, by his death, a means of deliverance for us, like to a proper ransom from Vengeance and Bondage. That the Proposition may be fully confirm'd, I am to prove, That there is an Agreement, and that there is a difference between Christ crucified, and a proper ransom. And And so, That Christ by his death became a real and proper means of deliverance, but a Metaphorical Ransom.

First then let me shew, that there is an agreement betwixt Christ that died, and a proper Ransom. The agreement, likeness or similitude, between them, lies chiefly, if not only, in three Particulars: for there is a likeness between them in respect of Use, Cost, and the Impulsive Cause.

First Christ Crucified, or Christ by his Death is like to a proper Ransom, in respect of Use; Both being useful for deliverance from Vengeance and Bondage. That a proper ransom hath this usefulness, needs no proof: for all men know, that it is what the name imports, *viz.* a Price, (whatsoever it be) that is upon agreement given and taken, for effecting a deliverance, whether it be from Vengeance or Bondage. Now that Christ Crucified, or, That Christ by his death became useful to us for deliverance from Vengeance and Bondage, I am

to confirm by Scripture-Testimony ; which I shall do, first more generally, then more specially, having premised this : That Christ by his death is become of more use unto us, than the Metaphor of a Ransom can well express : For rather the *Terminus a quo*, or that evil from which we are deliver'd by crucified Jesus, than the *Terminus ad quem*, or that positive good, whereto our deliverance tends, is shadowed forth by the effects of a proper Ransom. And therefore the former is more frequently attributed in the Holy Scriptures to the Death of Christ, and the latter to his Resurrection and Life ; notwithstanding both of them are the Effects of both, his Death and Life ; but in a diverse respect and consideration.

In the general, 1. Christ by his death became useful to us, for deliverance from Divine Vengeance. Here I understand by Divine Vengeance, or the Vengeance of God, that punishment which sin demerits, and God inflicteth without any respect to the sufferers good, and is therefore like unto humane vengeance properly so called. This is also figuratively called *Wrath*, *ὀργή*, which word is render'd *Vengeance*, Rom. 3. 5. From this *vengeance*, or *wrath*, so comē, Christ is said to deliver us, 1 Thes. 1. 10. This deliverance we have by the forgiveness of sin : And this forgiveness we have in or by Christ, through his blood ;

blood; as the Apostle testifies, *Ephes. 1. 7. In whom we have redemption through his blood, the forgiveness of sins.* Because forgiveness of sin is obtained by us, not without the blood or death of Christ; therefore here, and elsewhere also, Remission of sin is elegantly call'd by the name of Redemption. Hence it is, That Christ is said to be *inquit, a propitiation for our sins, 1 John 4. 10.* that is, a Means, by which we may obtain, and come to enjoy the pardon of our sins. All I intend in this particuiar, the Apostle expresseth *Gal. 3. 13, 14. Christ hath redeemed us from the Curse of the Law, being made a Curse for us: for it is written, Cursed is every one that hangeth on a Tree: That the blessing of Abraham might come on the Gentiles through Jesus Christ: that we might receive the promise of the Spirit through Faith.*

Secondly, Christ by his death became useful to us, for deliverance from all kind of bondage. There is a three-fold bondage, from which Christ delivers and sets us free by his death.

1. A Sinful Bondage. This is that manner of living, which is after our lusts, and against the Law of our Maker. In this conversation, men are the servants of sin, which kind of service is meer bondage, most disgraceful and dangerous to them. From this Christ delivers us. For this end he gave himself for us, *Tis. 2. 14. Who gave himself for us, that he might redeem*

redeem us from all iniquity, and purifie unto himself a peculiar people, zealous of good works. 2 Cor. 5. 15. And that he died for all, that they that live, should not henceforth live to themselves, but unto him which died for them, and rose again. This great work of mans renovation, Christ effecteth by the Word and Spirit.—

Secondly, A Legal Bondage. Which is that state which the Church was in under the Law, which was as a Schoolmaster, under whose tutorage and government, Gods People were more like to Servants, than Children, being kept in a kind of servile awe, and under a yoke of bondage, having imposed on them a multitude of burthenfome Ordinances. From this bondage the Church hath deliverance by Jesus Christ. Gal. 4. 4, 5. But when the fulness of time was come, God sent forth his Son, made of a Woman, made under the Law: To redeem them that were under the Law, that we might receive the adoption of Sons. The removal of the Law, which was as a middle Wall of Partition between Jews and Gentiles, and enmity to the Jews, is ascribed to the death of Christ: Ephes. 2. 14, 15. — Who hath broken down the middle Wall of partition between us: having abolished in his flesh the enmity, even the Law of Commandments, contained in Ordinances, &c. Thirdly, A Worldly Bondage. Under this I comprehend all infirmities and miseries with

mortality, whereunto the Servants of God are subject in this present World. From all these there is an appointed time of freedom and deliverance, which time is call'd, *The Day of Redemption*, Ephes. 4. 30. In which the faithful Servants of God shall not only be set free from whatsoever offends and burthens them, but also shall obtain, and fully enjoy, that good which God hath promised, and in the enjoyment of which consisteth their everlasting happiness. Rom. 8. 23. Ephes. 1. 14. In respect of this deliverance, Jesus Christ is said to be made of God unto us Redemption; 1 Cor. 1. 30. *For God gives us the victory through our Lord Jesus Christ*, 1 Cor. 15. 57. Though this deliverance be an evident effect of conquest, yet it is called Redemption, because not obtained without the death of Jesus, who through death was to destroy him that had the power of death, that is, the Devil: and to deliver them who through fear of death were all their life time subject to bondage, Heb. 2. 14, 15.

Now in special.

We have said, That Christ by his death became useful to us for deliverance from vengeance and bondage. This will more easily be understood, and more disttly apprehended, if we mind the Application of the benefits of his death to men under a three-fold consideration, they being considered, first as sinners
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and enemies to God ; then as converts, and reconcil'd to him ; lastly, as constant in his service to the death.

First, If we consider men as sinners and enemies to God, it may be said, That Christ by his death, became useful to them, as such, for their reconciliation to God. This reconciliation to God, is that repentance which God granteth to men, and requires of them, as a necessary condition for obtaining the forgiveness of sin. This way to pardon God hath opened for the World by Jesus Christ ; *For God was in, or by, Christ reconciling the World to himself, not imputing their trespasses unto them,* 2 Cor. 5. 19. This is attributed to the death of Christ, Rom. 5. 10. *If when we were enemies, we were reconciled to God by the death of his Son : much more being reconciled, we shall be saved by his life.* The actual reconciliation of men to God, is effected by the Word of the Gospel, and is a rational voluntary Act, in which men, after a Gospel manner, repent of their sinful lives, and resolve to live the rest of their time to God.

Secondly, If we consider men as Converts and reconcil'd to God, it may be said, That Christ by his death became useful to them as such, for their admission into a state of peace, and grace with God. Thus in Christ Jesus, they who sometimes were far off, are made
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nigh by the blood of Christ, *Ephes. 2. 13.* Sinners that submit themselves to Jesus Christ, who calls them to repent and believe the Gospel, have through him peace with God, *Rom. 5. 1.* God forgives to them their iniquities and sins, and so hath no controversie with them upon the account thereof. If any will call this *Gods reconciliation to us*, I shall not contend with them about the expression. Then are they admitted into a state of Grace, (*Rom. 5. 2.*) God receiving them to himself for his Sons and Daughters. In this state and condition God expecteth from them New-Covenant Service, having altogether freed them from the Laws yoke of bondage; and affordeth to them New-Covenant Supplies, for the knowing of their duty, and for the doing of it, against all opposition whatsoever that may occur. Now the God of Peace that brought again from the dead our Lord Jesus, that great Shepherd of the Sheep, through the blood of the everlasting Covenant, make you perfect in every good work to do his Will, working in you that which is well-pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen. *Heb. 13. 20, 21.* Husbands love your Wives, as Christ also loved the Church, and gave himself for it; that he might sanctifie and cleanse it with the washing of water, by the Word: that he might present it to himself a glorious Church, not having spot

spot or wrinkle, or any such thing, but that he should be holy and without blemish, Ephes. 5. 25, 26, 27. — And they overcame him by the blood of the Lamb, and by the word of their Testimonie, and they loved not their lives unto the death, Rev. 12. 11.

Thirdly, If we consider men as constant in the service of God, and faithful to the death, it may be said, That Christ by his death became useful to them, as such, to free them from all worldly bondage ; to secure them from condemnation ; and to give them an entrance into eternal Glory, Rom. 8. 34. *Who is he that condemneth ? It is Christ that died ; yea rather that is risen again, who is even at the right Hand of God, who also maketh intercession for us.* John 13. 16. *God so loved the World, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.* And thus much for the first thing wherein the agreement lies between Christ Crucified, and a proper Ransom.

Secondly, Christ Crucified, or Christ by his death, is a means of deliverance to us, like to a proper Ransom, in respect of Cost. A Ransom is something of worth and value. No man is redeemed without Expense. And usually it costeth him much that is the Redeemer. God and Christ have been at great expence in effecting our deliverance. It cost them

them dear : for it was brought about by the death of the only-begotten Son of God : God gave up unto death no other then his only Son. He spared not (saith the Apostle) his own Son, but delivered him up for us all, Rom. 8. 32. God is said, (Acts 20. 28.) to have purchased the Church with his own blood. That which a man will give all for, Christ gave for us all, namely his own life. His own blood was shed for the remission of sins ; Mat. 26. 28. Not by the blood of Goats and Calves, but by his own blood, he entred in once into the holy Place, having obtained eternal Redemption : For if the blood of Bulls and Goats, and the ashes of an Heifer sprinkling the unclean, sanctifieth to the purifying of the flesh : How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge our Conscience from dead works to serve the living God ? Heb. 9. 12, 13, 14. We are not redeemed with corruptible things, as silver and gold, from our vain conversation ; — but with the precious blood of Christ, as of a Lamb without blemish and without spot, 1 Pet. 1. 18, 19.

Thirdly and lastly, As love is ordinarily the impulsive Cause, moving and inciting him that gives a Ransom for anothers deliverance : So the Love of God was the Cause of giving his Son, and the Love of Christ was the Cause of his giving himself unto death for us. John 3.

16. God so loved the world, that he gave his only begotten Son, &c. Rom. 5. 8. God commendeth his love towards us, in that while we were yet sinners, Christ died for us. Heb. 2. 9. Christ by the Grace of God tasted death for every man. 1 John 4. 10. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. See for the Love of Christ, John 15:13. Ephes. 5. 2. Gal. 2. 20. and elsewhere.

Having thus shew'd wherein the Agreement lies between Christ crucified and a proper Ransom: let me now point at some few Particulars, among other, wherein there is between them a disagreement.

The Difference and Disagreement between Christ crucified and a proper Ransom.

If we consider a proper Ransom in general, Three things concerning it, which are essential to it, readily offer themselves, in which there is an evident dissimilitude, and disagreement between it and crucified Jesus, the means of our deliverance.

First, A proper Ransom is that which is taken upon a mutual agreement and consent between him that gives and takes it, for effecting a deliverance. whether it be from vengeance or bondage. In that transaction where a Ransom

for both place, two parties (at least) are necessary, viz. He that gives the Ransom, and He that takes it. And these Actions of giving and taking a Ransom, for the effecting of a deliverance, are grounded upon a mutual agreement and consent between him that gives and takes it. But thus it cannot be said of crucified Jesus, the means of our deliverance from vengeance and bondage. To whom was this price given? The party to whom it was given, must needs be either God or the Devil. Some of the Ancients, as *Origen* and others, thought it was given to the Devil: but this gross conceit is generally now exploded; Wherefore if given to any, it was to God; but certainly 'twas not to him; for he was the principal Author of this means of deliverance. He gave his only begotten Son, and deliver'd him up for us all, as hath been already shew'd. God himself bought us by this price, his crucified Son, 1 *Cor.* 6: 19, 20, 2 *Pet.* 2: 1. And if there were no party to whom the price was paid, then certainly no agreement between one giving, and another taking it, can be imagined. Whence it appears, that crucified Jesus, who is a real and proper means of a real and proper deliverance to us, is Metaphorically call'd a Ransom, and the deliverance after the like manner call'd a Redemption.

Secondly, That which becomes a proper

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Ransom, hath its property chang'd: For he that gives it, parteth with, and loseth his propriety therein, transferring the same to him, to whom the ransom is paid, who had before no right to it, nor propriety therein. How absurd and blasphemous it is, to assert this concerning crucified Jesus, there need no words to demonstrate.

Thirdly, He for whom a proper Ransom is paid, hath immediately thereby a right to deliverance, & must necessarily in justice be actually delivered. Now should we say this of those, for whom Christ died, who sees not these Inferences fairly deducible thence? First, That there is a necessity, in point of equity and Justice, that all should be sav'd, or so many as he died for, if he died not for all. And again, That there is no necessity of Repentance, or any condition for obtaining Salvation, in respect of them for whom Christ died.

Now if we consider a proper Ransom in special, we shall easily find a very great discrepancy and disagreement between it, and Christ that died for us.

If we mind a proper Ransom from vengeance, it will not be hard to conceive, that Christ crucified is not a proper Ransom from vengeance. For such a Ransom becomes useful for such an effect: In that he who accepts it, having a greater esteem of it, than revenge,

is so alwaged and pacified thereby, that upon the account thereof he is willing to rest contented without taking vengeance, which otherwise he would attempt. To affirm this of God, is to derogate exceedingly from the glory of God, and to subvert the Gospel of his Son. As it is unconceivable how God should be pacified by the death of Christ, so it is unreasonable to imagine it. Because the Grace of God, and his Love to us, is the first and principal Cause in our Salvation. Should we make Christ a proper Ransom from vengeance, we must needs conclude, that for our deliverance we are beholden to him only, or to him most of all.

In the next place it will evidently appear, that Christ is not a proper Ransom from bondage, if we notion rightly such a Ransom, which may thus be described to us. It is that, whatsoever it be, which for the deliverance of a Captive, is given by him, who cannot effect his desire in a more honourable and desirable way, in that he cannot compel, either by Law, or by Arms, him that detains the Captive, nor perswade him by intreaty or request, and therefore, in compliance with the Will and Law of him that hath the Captive, he gives to him that price, which he prefers before his Prisoner or Slave, and requires for his liberty.

Now if any should say, That Christ hath thus paid a Ransom to God, or that God and Christ have thus paid a Ransom to any, for our deliverance from sinful, legal and worldly bondage, he would involve himself in such a crowd of gross Absurdities, and horrid blasphemies, which are more numerous then for any easily to enumerate, and so palpably, that he who can but grope, may easily without a Guide find them out : wherefore I shall supersede the labour of a discovery : and shall from this, with other premises, conclude with confidence, That Jesus Christ crucified, is a Metaphorical Ransom. Notwithstanding I would not contend about the word, *a proper Ransom*, as apply'd to Christ, if thereby no more is understood, then *a proper means of deliverance from vengeance and bondage.*

CHAP. III.

Entring upon the Demonstration of the first Proposition, shews, How Christ by his Death, became a Means of deliverance to us from Divine Vengeance, and all kind of bondage, and herein makes a discovery of the Mediate and Subordinate Ends of our Saviours Death and Passion.

HAVING, in the preceding Chapter, briefly dispatcht the first general thing, to be discoursed of, in relation to the first Proposition, I am now to treat of the second, which is this, How Christ, by his death, became such a Means of deliverance to us from vengeance and bondage, that bears a resemblance to a Ransom properly so called.

Christ by his death became such a means of deliverance to us, In that by his death, as a Preparatory qualification or condition, he became perfect for the work of a Redeemer, Saviour or Deliverer. Heb. 5. 8, 9. *Though he were a Son, yet learned he obedience, by the things*

which he suffered: And being made perfect, he became the Author of eternal Salvation unto all them that obey him. Heb. 2. 10. For it became him, for whom are all things, and by whom are all things, in bringing many Sons unto glory, to make the Captain of their salvation perfect through sufferings,

This, which I have now asserted, I shall demonstrate of Christ, considered as a Priest, Prophet, and King; for as a Priest he procureth for us, and as a Prophet and King he dispenseth to us, the blessings of the New Covenant.

First, If we consider Christ as a Priest, his Work and Office is, To procure for us the pardon of our sins, and the supply of our wants (under which I comprehend all the blessings of the New Covenant) by appearing in the presence of God, or making intercession to God in Heaven for us, according to the tenour of the New Covenant, the promises whereof are conditional. Heb. 9. 24. chap. 7. 25. Rom. 8. 34. Now Christ's death was a preparatory Qualification, in reference to these works of his, for thereby he was prepared to intercede affectionately, and effectually for us. In all things it behoved him to be made like unto his Brethren, that he might be a merciful and faithful high Priest, in things pertaining to God, to make reconciliation for the sins of the People: For in that he himself

himself hath suffered, being tempted, he is able to succour them that are tempted, Heb. 2. 17, 18.

Christ therefore gave himself, or died for us.

First, That he might intercede affectionately for us, or be a merciful high Priest. For this he was prepared, by his sufferings in the flesh, having had therein so great a fear and sense of evils, that he knows how to have compassion on us in all infirmities and miseries, whereto we are in this World subject and obnoxious. Heb. 4. 15. *We have not an high Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin.*

Secondly, That he might intercede effectually for us, or be a faithful high Priest, on whom we might securely, for acceptance with God through his intercession. For this he was prepared, By the Sacrifice of himself, who willingly humbled himself unto death, even the death of the Cross, in expressing his Love to God, and his Zeal for him. By this voluntary humiliation, offer'd up upon the Altar of his Obedience, he became a fit and meet Person, through whom God might appear propitious to sinners, in special Acts of Mercy and Bounty towards them. Heb. 10. 14. *By one offering he hath perfected for ever them that are*

sanctified, Heb. 9. 26. — But now once at the end of the World, hath he appeared to put away sin by the Sacrifice of himself. Mat. 26. 28. This is my Blood of the New Testament, which is shed for many for the remission of sins. Luke 22. 20. This Cup is the New Testament in my blood, which is shed for you.

Secondly, If we consider Christ as a Prophet, He was to testify to the Truth, by declaring the New Covenant, and by confirming it to the World; and also to be an example to the Church, that they might follow his steps. Hereby Jesus Christ supplies us with that knowledge which is necessary, to raise and fix our desires after the blessings of the New Covenant, and to direct and engage us in the way leading to the enjoyment of them. Now in respect of the present design, two things there are which I am to demonstrate.

First, That Jesus Christ died to the intent he might enlighten the World, by revealing the New Covenant, and by confirming it to them. It is true, that he in the dayes of his flesh, ministering among the Jews, did abundantly reveal to them Grace and Truth, and did sufficiently confirm the same, by the purity of his life, and by his miraculous works, to which, as an Additional confirmation, his death was added. But mine intent, in this Discourse, is to discover that which is consequent to

to his death, and which relateth both to Jews and Gentiles. Christ after his death came in the Ministry of his Servants, and preached Peace to them that were afar off, namely the Gentiles, and to them that were nigh, to wit, the Jews, *Ephes.* 2. 17. This revelation and confirmation of the Truth among men, was an effect of his death, which necessarily was to precede. This Christ discourseth of in *John* 12. 23, &c. concluding thus in vers. 32. *And I, if I be lifted up from the Earth, will draw all men unto me.* See *John* 11. 49. He by his death opened a way, for the coming of the Gospel to the Gentiles, by breaking down the Wall of Partition which was betwixt them and the Jews: of which *Paul* discourseth in *Ephes.* 2. 13, &c. By his death he obtained not only power and authority for the sending forth of his Messengers into all the World, *Mat.* 28. 18, 19, 20. but also power and ability, for the fitting of them, to declare and confirm the Word of the Gospel unto the whole World. The Assistance they needed and had, was the Holy Spirit, which was in them to convince the World of Sin, Righteousness and Judgment: But the Spirit could not come, unless Christ departed, and left the World: *Joh.* 16. 7. *Nevertheless, I tell you the truth, it is expedient for you, that I go away: for if I go not away, the Comforter [Advocate] will not come*

come unto you: But if I depart, I will send him unto you. That power which Jesus communicated to his Messengers, for the making of them able Ministers of the New Covenant, he obtained by his death, Acts 2. 33. — Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath sh. d forth this which ye now see and hear. Christ by that Spirit, whereby he was quickned, went and preached to the Spirits in Prison, 1 Pet. 3. 18, 19.

Secondly, That Christ died, to the intent he might be an example to the Church, that they might follow his steps in the way to eternal happiness. 1 Pet. 3. 20. — For even *Bereants* were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps, &c. In him we learn, what we may expect from the World, viz. the worst of usage for the best of imployments; also what God doth expect from us, that we should take up the Cross for his sake, bearing it with all patience and confidence; lastly what we may expect from God, to wit, support in all our sufferings, deliverance from all enemies, and a glorious recompence of reward. See also Heb. 12. 1, 2.

Thirdly, If we consider Christ as a King, then are we to mind him,

1. As one who hath a singular dominion over

yet all: which dignity is the reward of his death and sufferings. Phil. 2. 9, 10, 11. — *He became obedient unto death, even the death of the Cross: Wherefore God also hath highly exalted him, and given him a Name which is above every name, &c.*

Secondly, We are to mind him, as one that makes special provision for the Church, being the Captain of their Salvation. *For this bringing of many Sons to glory, he was made perfect by sufferings,* Heb. 2. see Ephes. 4. 7, &c. He descended into the lower parts of the Earth, that he might ascend far above all Heavens, that he might fill all things. He sanctifies the Church, not only by enlightning them, as he is a Prophet, but also by strengthening and defending them by his Spirit. That he might thus do, he gave himself, or died, for the Church, Ephes. 5. 25, &c. see Rom. 8. 2, 3, 4. Our dying to sin is frequently attributed to the death of Christ, as the cause of it, and our living to God, is ascribed to his Resurrection, because his death is a certain figure of the one, as his Resurrection is of the other, but the power we have for both, is from both his Death and Resurrection. Also Christ delivers his Servants from all their enemies, as Satan, Sinners, and Death: which deliverance is attributed to his death, because thereby he came to sit down at the right Hand of God,

God, that all his enemies might become his footstool.

Thirdly, We are to mind Christ as one, who is to judge the World, and to make a retribution to all according to their works. *To this end (saith the Apostle, Rom. 14. 9.) Christ both died, and rose, and revived, that he might be Lord both of the dead and living.*

Thus in few words, as briefly as I could, I have resolved this great Query, How Christ by his death became a means of deliverance to us from vengeance, and also from bondage.

CHAP. IV.

In a further demonstration of the first Proposition shews, Why Jesus Christ, by his death, became a means of deliverance to us from vengeance and bondage.

I Hasten now to the third and last general thing, queried after concerning the first Proposition, in which, as I conceive, the main, if not the only, difference lies, that is among the more intelligent sort of Christians concerning the death of Christ. If those unscrip-
ptural

petral and unnecessary terms and phrases, which are commonly used, but dislik'd by some, in the Doctrine of our Saviours death, where wholly discarded, it would then evidently appear, that we stand not each from other at so great distance, as is commonly thought, and as some give forth, who too little affect or study the Churches peace: And I verily think, that a judicious and unprejudiced Reader, will, upon a serious perusal of this concise and short discourse, readily acknowledge, that there is a real agreement, though a seeming difference among us, in that which may be rationally judg'd necessary to be known concerning the death of Christ. Our chief disagreement is about that now to be discoursed of, the distinct knowledge of which is an high point of wisdom, and therefore 'tis not to be wonder'd at, if many Christians are much ignorant of it, and if there be among the more judicious and curious inquirers some controversy thereabout. But to the matter of our present inquiry, which respects the ground and reason of this means, Christ crucified, for effecting mans deliverance from vengeance and bondage. This we shall now search after, by proposing and resolving this Question.

Quest. Why is it so, that Jesus Christ became, by his death, a means of deliverance to us from vengeance and bondage?

Ans.

Ans. It was from the counsel of Gods Will, that Jesus Christ crucified should be the means of mans deliverance from vengeance and bondage. For the Apostle tells us, *Ephes. 1. 11. That God worketh all things after the counsel of his own Will.* That is to say, God worketh all things relating to our Salvation, in such a way and manner, as it pleased him to ordain according to his abundant Wisdom, which directed to fit and convenient means and methods in effecting this great and glorious End, the Salvation of sinful mortals. This General Reason of Gods procedure in the whole work of mans Salvation, is to be assign'd for the general Reason of Gods coming forth to sinners, in Acts of Mercy and Bounty through crucified Jesus. It was (as the Author to the *Hebrews* tells us) through the Grace of God that Christ tasted death for every man. And the reason of this method and way of effecting by the death of Christ the gracious design of God towards men, is, by the same Author to the *Hebrews* thus declared: *For (saith he) he became him, for whom are all things, and by whom are all things, in bringing many Sons to glory, to make the Captain of their salvation perfect through sufferings, Heb. 2. 9, 10.*

Although nothing more is absolutely necessary, in respect of that now queried after, then a general apprehension, that God worketh af-

rer the counsel of his own Will, in redeeming us through crucified Jesus: Yet because 'tis much for the commendation and consolation of Christians to have a distinct and more perfect notion of the ground of this transaction, I shall therefore endeavour briefly to demonstrate, that the Wisdom of God appeareth, yea, that it is eminently resplendent in his contriving a way for us, through his crucified Son, to eternal blessedness, and that this was the reason of this contrivance. Almighty God, redeeming us through the Mediation of crucified Jesus, as having a respect to him in granting to us this great and glorious benefit, and as using him in giving it to us, doth clearly reveal, and highly commend his Wisdom, in that this manner of proceeding doth rationally and abundantly tend, to promote among men, the end and intent of his Righteous Law; and also to advance among them the belief of his gracious Promise; and additionally serves to make a further demonstration of his goodness and power, then could be effected by an immediate giving of this benefit to them.

Divine Wisdom is three wayes (especially) resplendent to us in this way of proceeding: of which particularly I shall here speak a word or two.

First, Gods Wisdom evidently appears,
and

and also eminently, in his redeeming us by crucified Jesus, because this way of his proceeding therein doth rationally and abundantly tend, to promote among men the end and intent of his Righteous Law. It is manifest, that the end and intent of the Law, which God gave unto mankind, was to direct and engage them to the works of Righteousness, and so to declare God to be Righteous, that is to say, one that takes pleasure and delight in Righteousness. *The Righteous Lord* (saith David) *loveth Righteousness, his Countenance doth behold the upright*, Psalm. 11. 7. *Behold I have taught you* (saith Moses) *Statutes and Judgments, even as the Lord my God commanded me, that ye should do so in the Land whither ye go to possess it: Keep therefore and do them, &c.* Deut. 4. 6, &c. see Deut. 17. 18.

It is now incumbent on me to demonstrate these two Particulars.

First, That God, by redeeming us through crucified Jesus, hath abundantly made a rational provision, for promoting among men the end and intent of his Law, which is the knowledge of God as a lover of Righteousness, and the practice of Righteousness among them. This will appear to us most evidently, when we understand and consider, Why God hath honoured Jesus with the Dignity of a Redeemer. It was because he not only really purposed,
but

but also perfectly performed the work which the Father gave him to do, and that with the highest demonstrations of Love to God, and Zeal for him, being obedient unto death, even the death of the Cross. Of this Christ himself gives us light abundantly in that Prayer of his, which is recorded *John 17.* which I now cannot insist upon. Turn next your thoughts to *Pauls* discourse of *Phil. 2. 5, &c.* There he tells us, *That Jesus made himself of no reputation, and took upon him the form of a Servant, and was found in the likeness of men, and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the Cross: And that therefore God highly exalted him, &c. Heb. 1. 9. Thou hast loved Righteousness, and hated iniquity, therefore God, even thy God, hath anointed thee with the Oyl of Gladness above thy fellows. See Heb. 5. 8, 9.* Now can a man that conceives, that God hath exalted Jesus with his right Hand, to be a Prince and a Saviour, to give repentance, and the forgiveness of sins, because he was most eminent in his obedience to God; can a man, I say, that so conceives, possibly chuse but conclude thence, that God greatly loves & affecteth Righteousness? Now the more clear and firm we are in such a conclusion, the more we are incited and engaged in our spirits to obedience, and the Works of Righteousness.

Secondly, That the promoting of the end and intent of the Law, was the ground and reason, which God had for coming forth, through a crucified Jesus, in acts of rich grace, mercy and bounty towards Transgressors. Here in the first place I shall affirm, That it may be so, as I have now said. For mine Assertion hath not only a fair and friendly agreement with all the causes of our Salvation, but hath also a rich and open concurrence with the Rule of prudence, which both God and men have walked by on somewhat the like occasions. Who sees not, at the first blush, the agreement this Doctrine hath with the excellency of Divine Grace, the necessity of Christ and Faith, and the reality of pardon and forgiveness? Who knows not, That it is a point of prudence in Rulers and Governors, so to act in mercy and bounty towards transgressors, as to promote obedience among their Subjects, and to commend themselves friends to Righteousness? Was it not upon this account, that God dealt so graciously with the *Israelites*, when *Phineas*, through Zeal for God, executed Judgement with the hazard of his own life? Read the Story in *Numb. 25*. When the people committed Whoredom with the Daughters of *Moab*, and did eat of their Sacrifices, and bowed down to their gods, then the Wrath of the Lord was kindled against them, and a Plague broke forth
among

among them. At this time *Phinehas* the Priest seeing *Zimri*, a Prince of a chief House among the *Simionites*, bringing unto his Brethren a *Midianitish Woman*, the Daughter of *Zur*, who was head over a people, and of a chief House in *Midian*, he went after the Man of *Israel* into the Tent, and having a Javelin in his hand, he thrust both of them thorow: and so the Plague was stayed from the Children of *Israel*. In vers. 10, &c. we find it thus written: *And the Lord spake unto Moses saying, Phinehas the Son of Eleazar, the Son of Aaron the Priest, hath turned my Wrath away from the Children of Israel (while he was zealous for my sake among them) that I consumed not the Children of Israel in my jealousy: Wherefore say, Behold, I give unto him my Covenant of Peace: And he shall have it, and his Seed after him, even the Covenant of an everlasting Priesthood: because he was zealous for his God, and made an attonement for the Children of Israel.* I could here add many other Instances of the like kind, but must here omit them for brevities sake. May we not even hence conclude, That Gods coming forth in rich Acts of mercy and bounty to the World, through *Christ* the Righteous, might be only upon a prudential account, that he might declare himself a great friend to Righteousness, and so promote the works of Righteousness in the World? God could justly have saved *Sodom* from destruction,

on, and would have done it, for the sake of ten righteous persons, had so many been found therein, *Gen.* 18. See how God pardoned *Israel*, upon the Prayer of *Moses* for them. *Numb.* 14. *Exod.* 32.

Secondly, I shall affirm, That it must be so, as I have said, That the reason why God took this way of redeeming us through crucified Jesus, was because this way tended to the promoting the end and intent of his Law. This I shall make evident.

1. From the nature of his death, by which (as hath been shew'd) he was qualified for a Redeemer, or Deliverer to us, both from vengeance and bondage. Christ's humiliation, the principal part of which, was his subjection to the death of the Cross, and for which he was highly accepted of God, doth, as such, come under the consideration onely of an expression of love to God in obedience to his Will, though he thereby intended what God purposed by it, and that out of love to the World, the redemption of which was designed by it, in *John* 14. 30, 31. Christ going to his death, speaks thus to his Disciples, *Hereafter I will not talk much with you: for the Prince of this World cometh,* [i. I shall not long remain with you, for Satan in his instruments will suddenly appear, to captivate and to crucifie me] *and hath nothing in me,* [but he hath no power over me, either of

right;

right, because I am sinless, or of might, because I am stronger then he;] *But that the World may know, that I love the Father, and as the Father gave me commandment, even so I do.* [Notwithstanding I will suffer my self to be captivated, and to be crucified, that I may give to the World a more clear and full demonstration, than I have done hitherto, of my love to the Father, by obeying with the utmost of self-denial.] The sufferings of Christ were exceeding grateful and acceptable unto God, which could be in no other sense, then as expressions of his love to him. No person is accepted of God in any suffering, but when the cause thereof is Righteousness. Believers are called to suffer with Christ, that is, in conformity to him, as he suffered, *Rom. 8. 17.* and elsewhere. And to drink of the Cup that he drank of, and to be baptized with the baptism [of affliction] that he was baptized with, *Mat. 20.* Now I pray, what sufferings of Believers are acceptable unto God, unless those that are for Righteousness-sake? To conclude this, I shall at present add only that in *1 Pet. 2. 18, &c.* part of which I shall here transcribe, *If when ye do well and suffer for it, ye take it patiently; this is acceptable with God: for even hereunto were ye called: Because Christ also suffered for us, leaving us an example, that ye should follow his steps, who did no sin, neither was guile found in his mouth, who when he*

was reviled, reviled not again; when he suffered, he threatened not, but committed himself, or cause, to him that judgeth righteously. Now if this which I have now shew'd, be the nature of his humiliation and death, then that I would conclude thence, necessarily follows, as is in it self apparent.

Secondly, I might render the same thing evident from the Types of Christ, *by whom we draw nigh to God*. Here I might bring in the high Priest; and might speak of those *Sacrifices and Offerings*, by which the humiliation and sufferings of Christ were shadowed forth; Also I might introduce *Abraham*, offering his Son *Isaac*: And demonstrate from all the truth of mine Assertion: But shall at this time wave them, because the handling of these things will be too large to be inserted in this concise Discourse.

Thirdly, I shall confirm mine Assertion from *Pauls* Testimony in *Rom. 3. 24, &c.* which our Translation hath in the Line thus, *Being justified freely by his grace, through the redemption that is in Jesus Christ: Whom God hath set forth to be a Propitiation, through faith in his blood, to declare his Righteousness for the remission of sins that are past, through the forbearance of God: To declare, I say, at this time his Righteousness: that he might be just, and the justifier of him which believeth in Jesus.* The sense I conceive to be this,
Our

Our Apostle, in carrying on his design of evincing this, That it is necessary, *that Justification should be by the faith of Jesus Christ*, here shews, that the Act of God in justifying sinners, must needs be an Act Free and Gracious, Wise and Prudential.

1. It is a Free and Gracious Act. We are justified Freely, not meritoriously: for the rise of our justification is the Grace of God, (*Being justified freely by his Grace*) and the form of our justification is, the forgiveness of sins, here called *Redemption*, and so elsewhere, as in *Ephes. i. 7. & Col. i. 14.* in both which places *Redemption* is declar'd to be, The forgiveness of sins: And indeed there is a great resemblance between the forgiveness of our sins, and *Redemption* properly so called.

2dly, It is a Wise and Prudential Act. This is intimated by these words; *Which is in Christ Jesus. We are justified through that redemption [or forgiveness of sins] which is in, or by, Jesus Christ.* Touching this our Apostle discourseth in *vers. 25, 26.* where he shews, 1. What his meaning was in that expression, *through the redemption which is in Jesus Christ.* These words, *whom God hath set forth to be a Propitiation through faith in his blood*, declare what it is, for redemption to be in Jesus, or by him. God hath purposed (and made known his purpose) to appear propitious, or merciful, to sinners, through

Jesus Christ crucified, if so be they will believe in him. *Whom* [which Jesus Christ] *God hath set forth* [or rather, *hath purposed*, or as in the Margen, *hath foreordained*: for the word *ὑποτίθημι*, is alwayes so used in the Scripture, see *Ephes. 1.9. Rom. 1.13.*] *to be a Propitiation* [a means through which God will appear in merciful Acts towards us. The word in the Greek *ἱλαστήριον*, is but once more used in the Books of the New Covenant, as in *Heb. 9.5.* where 'tis render'd, *The Mercy-Seat*. God appointed there should be two Propitiatories, or Mercy-Seats. One under the Law, which was the Lid of Cover of the Ark; concerning which read in *Exod. 25.* The other is Jesus Christ, whom the former was a Type of. He is here by *Paul* called a *Propitiatory*, or *Mercy-Seat*, as elsewhere by *John*, *ἱλαστήριον* a Propitiation, 1 *John 2.2. chap. 4. 10.*] *through Faith* [the condition God requires of us, that he may be propitious to us] *in his blood.* [By the blood of Christ understand his violent death, by which he was prepared to be a Propitiation, or Mercy-Seat.]

Secondly, The Apostle shews, What Gods intent was in this Ordination. Why did God foreordain and purpose, or set forth, Jesus Christ to be a Propitiation through Faith in his blood? He did this, *To declare his Righteousness*, *ἵνα ὁμολογήσῃς τὴν δικαιοσύνην αὐτοῦ*, *For the shewing forth of his Righteousness*; that is to say, That
this

this manner of proceeding in our justification, might be an Index of his Righteousness, telling the World, that God, notwithstanding his mercy and bounty to the unrighteous, is a righteous God, one of a righteous disposition, and loving righteousness. For this cause he gives forth to sinners the fruits of his mercy and bounty, through the Mediation of one that was most eminently righteous, who was as the pure golden Lid of the Ark, and sprinkled with his own blood, having given himself to the most shameful and painful death of the Cross, for an expression of his exceeding great love and affection to God : And also for the same cause he gives forth the fruits of his mercy and bounty, on the condition of Faith, which includes in it sincere and constant obedience to the Righteous Law of God, and that with the utmost of self-denial, in expressing of love to God. This end and intent of God's proceeding after this way and manner in our justification, is here once and again, and a third time also, asserted ; partly for the more convenient introducing of the Reasons, why God for the effecting of this end, pitch't upon this way and means. The first Reason is drawn from the present decay of strength in the Ordinances of the Law, v. 25. in these words, διὰ τὴν ἀσθενεῖαν τῶν προφητῶν ἀμαρτημάτων, ἐν τῇ ἀνομίᾳ τοῦ ὄντος : which our Translators very ambiguously render

render thus in the line, *for the remission of sins that are past, through the forbearance of God; thus in the Margent, for the passing over of sins, &c.* I conceive they may well be thus render'd, *By reason of the languishing of the sin-offerings [sins] which were before, in the forbearance of God.* The Preposition *Dià* properly signifies, *by reason of*, which the Particle, *for*, frequently denotes, and sometimes without an ambiguity. This word *παρέσις*, translated in the line, *remission*, in the Margent *passing over*, is no where else used in the Books of the New Covenant; neither doth it come of any word there used, which signifies, *to remit, forgive, or pardon sin.* But it it properly signifies, as *Beza* saith, *A decay of strength, or feebleness.* *Paresis, ing. propriè declarat virium enervationem, sive defectionem.* Certainly, and according to the acknowledgment of all, this word, as coming from *παρέρωσις*, which signifies, *to languish, to be broken in strength*, denotes languishing, decay of strength, feebleness, weakness, &c. It sometimes signifies that Disease we call the Palsie, by which the Nerves are so loosned and weakned, that the whole body, or some part of it, is deprived of motion. It answers to the Hebrew *חל*, which is used in *Jer. 47, 3.* — *the Fathers shall not look back for feebleness of hands; which the Latines render thus, — priè remissione manuum; ours thus, — for feebleness of hands: because*
custom

custom hath not yet made, in this sense, the term Remission pleasing to our ears. *ἡ ἡμετέρα ἡ χάρις* is the same with *ἡ χάρις*, *remissio manus*, weak hands. Compare *Heb. 12. 12.* with *Isa. 35. 3.* The Greek word, which is here translated, *sins*, is in this Epistle only here used, notwithstanding the Apostle had occasion about eighty times to speak of *sin*, which he alwayes expresseth by another word, *ἁμαρτία*. The Hebrews call their Sin-offering, *zevach*, which properly signifies *sin*; but figuratively denotes a *sin offering*, which in *Levit. 4. 27.* is call'd in Greek, *ἁγίασμα*, the word in our Text. Let me now shew in a word, what I here take to be the Apostles mind in these words; *by reason of the languishing of the sins [Sin-offerings] that were before, in the forbearance of God.* The Legal dispensation was a temporary and prudential Additament to the promise, and intended for the promoting of righteousness. *It was (as the Apostle speaketh) added because of transgression, till the Seed should come, Gal. 4. 19.* It was for a time useful and serviceable hereunto, but in time it waxed old, weak and decrepit, and so vanished away, as the Author to the *Hebrews* speaks, *chap. 8. 13.* There was to be in time a disannulling of it, *Heb. 7. 18.* *There is verily a disannulling of the Commandment going before, for the weakness and unprofitableness thereof.* This is the same with that to the *Romans*,
which

which I am now discoursing of. The time of the Laws continuance is here called, *the forbearance of God*, in 1 Macch. 12. 25. the same word is used for a time or space of forbearance.

Now the second Reason of God's pitching upon this means now, is taken from the great abundance of light, concerning the mercy and bounty of God to sinners, which he intended the last Age should have. Upon this account there was reason, why God should make another kind of provision, than he had formerly done, to get a name and repute for righteousness, *vers. 26. To declare, I say, at this time* [which is so full of rich discoveries of Grace to sinners] *his righteousness, That he might be just, [righteous] and the justifier of him which believes in Jesus; or thus, That he might be [appear to be] righteous even when justifying him who is of the Faith of Jesus.* Well then might *Paul*, in answering this Question; Do we then make void the Law through Faith? thus answer, God forbid. Yea we establish the Law, *ver. 31.* For we declare, that God granteth this great priviledge of Justification, through one that was perfectly and eminently righteous, and he grants it to no sinners that continue in their sins, but to such only that believe, to such who so give credit to the promise of God in Christ, as to hope in God, and live to him, through his only begotten Son Jesus our Lord.

And

And thus much for the first thing, in which God shews wisdom in redeeming us by crucified Jesus.

The second demonstration of Divine Wisdom in our Redemption by crucified Jesus, is this. God by thus coming forth with this benefit, hath abundantly provided, to advance, in a rational way, the belief of his gracious Promise. This way of Gods appearing to us, through his Mediator, the Man Christ Jesus, is most suitable to us, and nothing formidable. What great reason have we to believe so holy a person, that sealed his Testimony with his blood? Christ being so great a sufferer, they who are committed to his care, are from that consideration more strongly secured from all doubtings of his pittifulness and compassion towards them. And seeing he was dead, and raised up from the dead, and taken up into Heaven, the belief of our Resurrection and Ascension is the more facile and easie to us.

In the third place, This way of God's proceeding in our redemption, highly commends his Wisdom, Because hereby he makes a further demonstration of his goodness and power, then could be effected by an immediate conferring of the benefit on us. Besides that surpassing love of God in giving to us so great a benefit, we have his exceeding love in giving his beloved Son to die for us. It tends much to demon-

strate

strate the greatness of divine Power, that the Mediator between God and men, the man Christ Jesus, should have wisdom and power to govern Earth and Heaven, and as a Redeemer to lead and assist us till death, find us, and to free us from the power of death, and last of all, to bring us into the House of God, where is fulness of joy and pleasures for evermore.

The Conclusion.

Having thus, as by the way, only saluted the first Proposition, I now come to the second, which is this. That Jesus Christ, by his death, was made for all, or became unto them, such a means of deliverance from vengeance and bondage, that bears a resemblance to a Ransom properly so called.

This I must now but glance upon; being no part of my present design. Christ his dying for all, is needful for all to know. He that knows not this, hath no rational ground to believe in Christ. For sinners have no ground, one more then another, to believe, that Christ died for them. The truth of this second Proposition is so expressly asserted in the holy Scriptures, that it is a wonder, any who own the Scriptures should deny it. It hath of late been well defended by some, and is now imbraced, almost generally, among the more serious and judicious

judicious sort of Christians. Many, I presume, that do oppose it, or at least dare not subscribe unto it, would readily imbrace it, were it stated so plainly and distinctly to them, that they could behold it in its naked form, and not as disguised and misrepresented by the ignorant or malicious. For the sake of these, I shall here state the Doctrine, and so at present leave it to consideration.

That the Proposition may more clearly and distinctly be understood, take it more largely in these two Positions, which without explanation will readily shew what we believe concerning general Redemption, or Christ his dying for all.

First, That Christ, in respect of his performance in the work of a Deliverer, gave his life a Ransom for all mankind. For he gave his life, or himself, 1. That he might be both able to instruct, incite and assist all men, in respect of the conditions on which God promises deliverance, and that he might be active therein: And then, that he might be able to justify and glorify those that perform the conditions, on which are promised these glorious privileges, and that he might be active therein.

The second, That Christ, in respect of mens actual enjoyment of the grace of deliverance, gave his life, or himself, intentionally, sufficiently and effectually for the Church only. According

cording to this Position, these (and the like) Scriptures are to be understood, *Ephes. 5. 25. John 10. 11.* And so the sum of our Doctrine is this. That Jesus Christ, in reference to that which is proper for him to do, as a Deliverer, and in compliance with the Tenour of God's grant of deliverance, gave his life intentionally, sufficiently and effectually for all mankind.

Thus, Christian Reader, I have accomplished my present design. If thereby any thing, though but a Mite; be added to the Churches Treasury, I shall rejoyce. And believe me, mine ears are open to him, that in any thing shall better inform me. Farewell.

F I N I S.

ERRATA, Page 5 line 25 read declaim, l. 27 r. de-
 fame. p. 61. 4 r. imprudent. p. 33 l. 17 r. this. l. 23 r.
 this. p. 44 l. 17 r. preceding. p. 58 l. 24 r. praised. p. 59
 l. 21 r. sayings. p. 83 l. 15 r. least. p. 115 l. 12 r. maledictio.
 p. 118 l. 30 r. thee p. 129 l. 127. Zebeder. p. 131 l. 37. sa-
 tisfaction. p. 132 l. 4 r. bring. p. 134 l. 10 r. these. p. 145
 18 r. pro. p. 152 l. 12 put a period after therein. l. 28 r.
 this. p. 163 l. 13 r. τὰς. p. 163 l. 23 l. 24 r. ἀν-
 σιμα. l. 25 ἀναστάν. l. 27 r. an Enallage. p. 164
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AN ANSWER,

TO

Mr. Ferguson's Book,

Intituled,

Justification onely upon a Satisfaction.

Wherein

He is friendly reprov'd, fully
silenc'd, and clearly instructed.

Whereunto is added,

A Compendium, or brief Discourse con-
cerning the Ends & Intents of Christ's
Death and Passion, consider'd as a Ransom.

By John Kewell, a Servant of Jesus Christ.

Prov. 27. 6. Faithfull are the wounds of a
Friend; but the kisses of an Enemy are de-
ceitful. Acts 11. 2. — 18. — When they
heard these things, they held their peace, and
glorified God. 1 Tim. 2. 5, 6. For there is
one God, and one Mediator between God and
men, the Man Christ Jesus, who gave himself a
Ransom for all.

Printed for J. J. and sold by P. P. and W. C.

pose, (God assisting) to write a just Treatise concerning the Death of Jesus, our Glorious Redeemer, who is God over all, blessed for ever.

All that can now reasonably be expected from me, is to discover the invalidity and weakness of those things, which Mr. F. hath produced, to confirm and stablish this Doctrine of his. He hath here provided a guard for it both in Front and Rere; but such a Guard which either hath no strength, or no mind to defend it.

There are two things he sets before it for this purpose; the former is drawn from the signification of the word, *to justify*; the latter from the nature of the Act of Justification.

The first we have in the first Chapter, and may be fitted for examination, and dispos'd for his best advantage, thus.

“If the word, *to justify*, as denoting a judicial Act, doth alwayes signifie, either
 “to declare, or acquit one as just in Law; then
 “none but men just in Law, can be said to be
 “justly justified. But the first is true, therefore the second.

I deny the Antecedent, and will evidence the untruth of it from his own Allegations.

He produceth some Scriptures, which speak
 of

of a divine judicial legal Act of Justification, in respect of a mans general course according to the Law of works ; but such Scriptures that evidently declare, that none that have sinned, shall or can be justified with God, in this kind or way of justification ; & that do either implicitly, or expressly signify, that there is another kind of justification, namely a judicial Act, which is metaphorically called *Justification*, because the same, in respect of its Effect, with that properly and strictly so called. This Metaphorical *Justification*, is a deliverance through the forgiveness of sin, from the punishment due unto it in another world. The forgiveness of sin is as effectual to secure us from wrath, as the non-committing of sin can possibly be. This Justification persons may have, either in promise, so they may be justified before the day of Judgment ; or they may have it in Sentence, which will be, when they shall, at the day of Judgment, be solemnly and publickly declared to be those whom God will deliver from the Wrath to come.

But let us see his Scriptures, of which we are now speaking.

The first is, *Psal. 143. 2. And enter not into judgment with thy Servant ; for in thy sight shall no man living be justified.* Does David here pray, that he may not be judg'd at all ? Nothing less, but that he might have favour
in

in judgment, as the Contents of the Psalm, in our Books, expresse it; where thus you read; *David prayeth for favour in judgment.* And so Expositors open the place, shewing, That he prays that God would not judge him according to the rigor of Justice: which sense the following Reason demonstrates; *For in thy sight shall no man living be justified.* God perfectly knows all men, and knows them to be sinners, and therefore should he judge them to the state they deserve, he would judge them to a most miserable one.

Another Scripture he alleadgeth of the like kind, is *Rom. 3. 20.* Turn to the place, and from the Context you will easily see, how greatly our Author, in his Book, wanders from the truth of this Scripture. That you may the more easily perceive it, take this short Paraphrase on part of the Context, beginning at Verse the 19th, and carried on to the end of the 23d. — *That every mouth may be stopped, &c.* Which is as much as if *Paul* should have said; My purpose, end and design, in accusing all, both Jews and Gentiles, as under sin, is, That all men might be put to shame and silence, as such who cannot stand in the judgment to plead innocency and non-guiltiness, for obtaining freedom and immunity from the punishment of the Law, that is to say, that all men in the World may appear to be guilty before God, or

Subject

subject and lyable to condemnation, and to suffer the damnation of Hell. (20.) Therefore I conclude, that by the Deeds of the Law, or the condition which the Law requires, namely perfect and constant obedience to it, no mortal man, who is subject to examination at the Judgment Day, shall be delivered and discharged by the Law; for they all may be convicted by the Law, to be guilty of sin. (21.) Notwithstanding men are hopeless of obtaining Justification in the way of the Law; yet Justification is obtainable; for God hath appointed a way of Justification, that is, of deliverance from eternal death, a way which is unlike to, and diverse from that of the Law, which new way he hath now by the Gospel evidently revealed, and which is attested and witnessed to by *Moses* and the Prophets. (22.) The new way I mean, is that deliverance from Wrath, which God hath appointed to be by the Faith of Jesus Christ, or obedience to the Gospel, as the condition of it, being only to them, by way of Title, and onely upon them, by way of Sentence, that believe, whether they are Jews or Gentiles. For there is no difference among them. (23.) For all have transgressed the Law, and therefore cannot have, according to the Law, approbation or praise with God.

Thus much for that Scripture.

Another

Another of his is *Gal. 2. 16, 17.* which is the same with that in the *Romans.*

We come now to the Scriptures of another sort, which he citeth for the same purpose as those now mentioned.

These are such that speak of no judicial legal Act of Justification, that is, of no judicial Act, by which God pronounceth men sinless in Law, and so without desert of punishment, even by the sentence of the Law: but they speak of a deliverance from the punishment of sin, through the forgiveness of it. Of this sort is that he gives us in the *Line*, viz. *Acts 13. 39.* And by him all that believe, are justified from all things, from which ye could not be justified by the Law of Moses.

In the proceeding verse, *Paul* in his Sermon to the *Jewes* speaks thus unto them, Be it known unto you therefore men and brethren, that through this Man [*Jesus*] is Preached unto you the forgiveness of sins. And [that is to say] by him all that believe, are justified from all things [freed and deliverd from all things] from which ye [*Jewes*] could not be justified [freed or deliverd] by the Law of Moses. For the Sacrifices in the Law of *Moses* did not free from all punishments, but onely from some. The learned here render the Greek *ἀναγόμενοι*, by *liberari*, to be freed or deliver'd.

It is observable that this term hath the signifi.

signification of freeing and delivering, even there where no judicial act is intended. Thus 'tis used, *Rom. 6. 7.* and is translated in the Line, *freed*, but in the Margent, *justified*.

Another Scripture, *viz. Rom. 8. 33, 34.* is in the like manner abus'd by mine Antagonist.

There is another place he cites to as ill purpose, namely *1 Cor. 4. 4.* where it is indeed taken in a proper judicial sence, but not legal (as mine Antagonist calls *legal*) for it denotes a judicial discharge, not from all sins whatsoever, but from unfaithfulness in a particular Office.

In this sence of the word Believers shall be properly justified at the last day, when the matter of the tryal shall be the truth of their Faith and Love.

Now Reader judge, whether this Pillar on which mine Adversary layes so great a weight, have any thing of strength, and soundness in it, namely this, *That the word, to Justifie, as denoting a judicial Act, doth alwayes signifie, either to declare, or acquit one as just in Law.*

Let us now view the second, which we have in the second Chapter, and is the first thing we are to observe there. It is this.

That Justification is an Act of Justice, and not of Mercy. This he intends as respecting the Justification even of them that have sinned.

Their

Their justification is an Act of Justice, and not of Mercy. It is a just Act, but no merciful one. There is justice and equity in it, but no mercy and clemency. Those whom God justifies, he deals righteously with, in giving their due unto them, and paying to them a Debt he owes them, and did he not justify them, he would be injurious to them. The sum is this, *That the justification of sinners is of merit and debt, not of grace and favour.*

What! saith the Scripture so also? He calls in the Scripture to bear witness to it, citing, *Rom. 3. 26. To declare his Righteousness, that he might be just, and the Justifier of them which believe in Jesus.* Thus out of his head he gives the Text to the Reader, not out of his Book.

Here in the first place it must be observed, (as being now needful, and possibly very useful hereafter) that he understands here by the *Righteousness, or justice of God*, that *Equity in God*, by which he does that for others which they deserve of him, and which he could not leave undone without doing them wrong, and being injurious to them. I would now ask the Gentleman, What necessity there is, what probability there is, that these words of the Apostle should be understood as attesting, and that openly, this Doctrine, *That the justification even of sinners is an Act of Justice, and not of Mercy?*

Mercy? Were not this evident in the Text; he would have more then barely cited it, specially seeing 'tis the only witness, and the matter controversial, and of no small moment in it self. The Bell tinketh as he thinketh. But thinks he too that all men have the same ears?

I hear another sound, and that which comes from the Text.

Let me now tell him, as the truth is.

First of all, That this Scripture does no way countenance his Collection from it.

Notwithstanding we have, *the Righteousness or justice of God*, here mentioned in a Discourse of Justification; yet does it not presently follow, That here is mention made of God's Equity in doing that for others, which they may require as their merited right and due, because, not onely this Phrase, *The Righteousness of God*, is of a various signification, but also this term, *Righteousness or Justice*, is so extensive, that it comprehends Mercy it self; and when it notes equity, in a more strict acceptation, it sometimes signifies that part of Righteousness in performing promises, which we call *Faithfulness*: In this sense God is just in performing his Promises to us: for though the making of them be of Grace; yet the making good of them is a Debt. *If we confess our sins, he is faithful and just to forgive us our sins*, saith John, 1 John

1 John 1. 2: Wherefore the Context must determine, how this term *Righteousness* or *Justice* is here to be taken.

Now I say, that the Context doth no way countenance the Doctrine we are now examining. For *Paul* does not say, That God justifies us to declare his Righteousness, much less, that he justifies us because of his Righteousness; which though he had said, yet would it not follow, That the justification of them that have sinned, is an Act of Justice, and not of Mercy, unless it were proved that Righteousness is here to be taken in Mr. F's sense.

The words in contest depend immediately upon these words, in *vers. 25. Whom God hath set forth to be a Propitiation through Faith in his Blood*: And so they shew the end and intent God had in thus setting forth Christ. I would here discover how incongruous Mr. F's sense is to the scope of the place, but shall now wave it, because this Scripture is in the following Discourse largely to be treated of.

Secondly, I affirm that this Scripture does plainly contradict his Collection from it.

He tells us, *That the justification of them that have sinned, is an Act of Justice, and not of Mercy, that it is not of Grace*: But *Paul* tells us, *ver. 24. That we are justified freely by the Grace of God.*

Who

Who now sees not, that this Pillar is like its fellow in point of strength and soundness.

But he hath something that follows his Doctrine to secure it.

You must remember, Reader, that we are now examining the fundamental part of Mr. F's Doctrine, which was this, *That none but men just in Law can be justly justified, in any judicial sence whatsoever of the word Justification*: And that those things which precede it, and on which it depends, have been considered.

We come now to those things that follow it; and are design'd to confirm it, p. 9.

Here he produceth some Scriptures, and two Reasons; the utmost they serve to prove is this: That it is unjust to speak falsely of persons or things, specially in Judgment, to the wrong and injury of any. This being all, it is all to no purpose that he hath done. He may write upon his Work here; *Labour is vain*.

Now what will you say, Reader, if I shall prove this to be the natural and necessary consequent of Mr. F's Doctrine; *That no sinner possibly can be saved*.

The truth of what I have said, I shall thus briefly and plainly evidence.

None can be saved, but those that are justified. This he granteth; I proceed then.

None can be justified, but those that are just in Law. This is the Doctrine. I add.

None are just in Law, that have sinned and transgressed the Law. I conclude then.

Therefore none that have sinned can be saved.

This conclusion is no part of Mr. F's Faith; and he thinks 'tis no just inference from his Doctrine. For he conceives and affirms, *That one who is unjust in Law, may be made just in Law.* Now seeing to be just in Law, is nothing else, but not to be guilty of transgressing the Law; judge Reader, whether this saying, That a man who is unjust in Law, may be made just in Law, be not a just contradiction, if by Law we understand the unalterable Law of God. I add this, Because in respect of some Laws of men, it may perchance be said, That he who was unjust in Law, may be made just in Law. As in this case, Suppose that a man now should transgress some particular Law of *England*, and being apprehended, should be bound over to answer it at the next Sessions; before which time of answering, if this particular Law should be repeal'd, he becomes just in Law. But this way of becoming just in Law, hath no place in this Controversy.

It is impossible that that which is past should be recalled; that that which has been done, should be undone. Would it not be absurd to say, That he who hath transgressed the Law in this or that, is made one that hath not transgress'd the Law therein? This is the sense of Mr. F's words.

But suppose by this making *just in Law*, Mr. F. understands something else. If this may be suppos'd, it had been well, if he had not attempted, specially in the Press, to express his thoughts, before he had learned how to do it.

But certainly that he calls *making just in Law*, (be it what it will, seeing it is not the forgiveness of sin) is unnecessary for a sinner's deliverance from the punishment due unto sin, and is unprofitable to a sinner for attaining justification in Mr. F's sense of Justification. Both these I shall demonstrate from his own words.

First; I say, That *making just in Law*, as he understands it, is unnecessary for the deliverance of sinners from the punishment due unto sin.

The Reason is, Because forgiveness of sin is of it self sufficient to effect it.

That forgiveness of sin is possible, yea, and necessary to Salvation, is the acknowledgment of *Satisfactions*, how opposite soever their

notion of Satisfaction be thereunto. But that forgiveness of sin is of it self sufficient to deliver from the punishment due thereunto is confessed in words plain enough by mine Antagonist.

For in p. 14. he saith from his Authors, *Forgiveness can only release from the penalty, whereas justification releases from the demerit.* Who can desire, or need any more, for deliverance, than release from the penalty? Unless he be so proud, as to desire to be thought not worthy of punishment, and therefore to desire, he may be pronounced just, when indeed he is forgiven as one unjust, and by forgiveness deliver'd from the punishment he hath demerited by his offences.

The sufficiency of pardon to secure from punishment, I might abundantly evidence from the Nature of it. But this not being my present design, I had not mentioned it, had not mine Antagonist given me a fair occasion to mind him of it.

He tells us, p. 4. *That Paul, in Rom. 4. 7. describeth Justification by the remission of sin.* Had he well understood this his own saying, there had been no contest now between him and me. He would then have acknowledged, as I do, and as *Paul* there teacheth, that the justification of sinners is by the remission of sin. This is, as it were, the formal cause of Justification.

Justification, as Faith is the conditional cause of it. For God's forgiving the unjust their sins, is as effectual to secure from punishment, as his pronouncing men to be just. And that Faith which worketh by love, is as sufficient (through the Grace of God) to obtain pardon, as a perfect and constant obedience to the Law can be for obtaining the Sentence, by which men are pronounced just and innocent.

Now let me upon this occasion say this; That although the words, *to justify and justification*, are used in the Scriptures, and are useful in the Doctrine of the Gospel: Yet there is no necessity to use them *therein*; for not only all Fundamental Truths of the Gospel may be express'd without them, but also the whole Gospel-Doctrine. It is observable, That neither *Mark* in the Gospel, nor *John* either in his Gospel or Epistles; nor *Peter* in his Epistles; nor the Author to the *Hebrews*, in that Epistle, do make use of either of those terms.

If mine Antagonist should here say, as elsewhere he doth, that without making just, no forgiveness of sin can be. I would thus reply.

If he had said, That the making of the unjust to be just in Law, (supposing the thing possible) doth make the forgiveness of sin needless, I should willingly subscribe unto it, knowing it to be a most sure and certain Truth. But that sin may be forgiven to a man,

notwithstanding he be not made just in Law, mine Adversary himself doth in effect acknowledge, though it be contrary to his main design. For in that very Paragraph, where his Position is, that I am now examining, he tells us, *That it is lawful sometimes for a Prince or others to pardon an Offender, whom he cannot justifie; And p. xi. A Prisoner may be found guilty, and condemned, and yet not executed; forasmuch as he may produce a Pardon; but he can no wayes be justified and acquitted as not guilty.* Thus God by Nathan pronounced against David the Sentence of Guilt, yet pardoned him, as to the execution of it, 2 Sam. 12. 7, 13. God neither did, nor could pronounce him guilty, *less of the murder, &c.* though he did remit the Sentence of Death.

Thus far he. Now Reader, do you think that he needs any man to answer him? He plainly asserts that God can, and sometimes doth, pardon the sins of men, and thereby secure them from punishment, without making them just in Law. Let him now, if he can, shew a reason why God cannot, or will not, deliver from the damnation of Hell those that have sinned, by forgiving their sins, without making them just in Law.

Now I come to the second thing, *viz.* To shew, and that from Mr. F. himself, that what he calls *making just in Law*, is unprofitable to

a sinner for obtaining Justification, as he holds
 ons Justification, and expresseth it. *This making
 ing righteous or just in Law*, be it possible, or
 not possible; intelligible, or not intelligible;
 imaginable, or not imaginable: certainly 'tis
 not profitable to a sinner for obtaining Justifi-
 cation, in the most proper judicial legal sence
 of the word; in which sence mine Antagonist
 takes it in this affair. And this is evident from
 some Scriptures he urgeth, and from the two
 Reasons he gives, to prove, that none but just
 men can be justly justified. I'll but repeat
 his Reasons, and so put a period to this Matter.
That none but those (saith he) *who are just, or
 made just, can be justly justified, doth hence ap-
 pear.* 1. *Because all God's Judgments are ac-
 cording to Truth,* Rom. 2. 2. *But it were con-
 trary to Truth, to say to a man he is guiltless,
 when he is guilty.* 2. *All God's Judgments are
 according to Justice,* Psal. 119. 75. *But it were
 contrary to justice to acquit and declare a man in-
 nocent, when he were nocent.*

Thus you have heard the examination of the
 Fundamentall part of Mr. F's Doctrine. You
 have heard its Plea, and I doubt not, but that
 you may easily see the insufficiency of it, to say
 no more.

Second Section.

We come now to his third Particular, (p. 12.) which is this, *Those that are once unjust, cannot be made just again, or acquitted as just, without a Compensation and Satisfaction made to the party injured for the offence.*

I might here justly put a bar to all further proceedings in this matter: For seeing mine Adversary hath fail'd in his attempt of proving that there is any such thing, as *making the unjust to be just in Law*, he cannot therefore require, nor reasonably expect to be heard in any thing, he hath a mind to speak, or hath spoken concerning the means of effecting it: Yea, considering that he himself (though against his will) hath laid sufficient grounds whereon firmly to build this Conclusion, That there is no such thing possible, as the *making of the unjust to be just in Law*, he must needs be absurd in thinking it reasonable, that his following Discourse should be attended to. Notwithstanding for their sakes, who are never satisfied, unless they have more than enough, I shall here follow him.

Here, in the first place, he should have informed his Reader (seeing he had not done it before) what he understands by *Compensation and*

and Satisfaction, by which one who is unjust may be made just in Law. The Omission of it is so great a transgression and offence to his Christian Judicious Reader, that by what means or way he can make such a Compensation and Satisfaction for the offence, as to be made just, and so justified by him, I well understand nor.

But be the Compensation and Satisfaction what it will, He would here shew,

First, *That nothing else is sufficient to make an unjust man just in Law.* Here his enumeration of insufficient things is made up of four Particulars, viz. *Sorrow for the Offence; Confession of the Fault; Remission and Forgiveness; and lastly, the Sustaining of the Penalty.*

These things I presume no man ever imagined to be sufficient to make those, who are unjust, to become (in his sense) just in Law. That they are insufficient, I readily grant.

In the next place he offers some Considerations touching Satisfaction, p. 16, &c. *As, that it is not needful, that the Satisfaction be alwayes made in kind, but that it is sufficient if it be made in value. Also, that it is not alwayes needful, that the Satisfaction be made by the Party offending. Lastly, That it may be made by doing or suffering, or jointly by both.*

The second of these is of some moment in this Controversie: Notwithstanding he proves it

if not; but (which is strange to think) he affirms and denies it in one breath: For he had no sooner offer'd this to consideration, that it is not alwayes needful that Satisfaction be made by the offending Party, but that it may be made by another; but he adds, *This universally holds in pecuniary matters, (saith he) but in criminal matters it is otherwise.* Of which matters only the Question now is; But of this perchance hereafter. What he intends by the last consideration, it may be he himself knows, and knows too, how when time shall serve to imploy and use it, Thus ends his second Chapter.

We are now come to his third Chapter, which is long and tedious, and yet may soon be examin'd and dispatch'd too, so as to be no more troubled therewith.

Mr. F. *We must in order to being justified.* [He would say, We must in order to our being justified] *be arraigned, and charged, otherwise, as one well notes, if a man be pronounced Righteous, that was never indicted, he is only praised, not justified.*

Ans. He tells us in his last Chapter, That Justification is two-fold; the first he calls
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Fundamental, and this is before we are born; the other he calls *Actual*, which is upon our believing, and this is before we die. Now I would ask him, How either of those can be Justification, if he that is justified, must needs first be arraigned and charged? Must they be arraigned and charged before they are born, before they have done either good or evil? Or, where are they arraigned before they die? *It is* (saith the Author to the *Heb. c. 9. 27.*) appointed unto men once to die, but after this the Judgment. Or with what must they be charged? He will say, With transgression against the Law. Well, I then ask him, When this must be? If before their believing, then they have nothing to plead for Justification, being destitute of Faith. If after believing, then 'tis not in order to Justification: for as he teacheth, men are no sooner Believers, but they are justified. However it be, yet he hath Scripture attesting his saying. If so, they are doubtless good. His Scripture is, *John 5. 45. Do not think that I will accuse you to the Father, there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?* Here Christ speaketh to the unbelieving Jews, and of them, as such whom the writings of *Moses* (in which were Prophe-

cies

fies of the *Messiah*) would accuse as guilty of sin, for not believing in him, of whom *Moses* wrote.

Here's not a word of the arraignment and charging of Believers; much less, in order to their Justification. Neither doth Christ here speak of *Moses* as a Law-giver, but as a Prophet, foretelling things appertaining to the Gospel. Who reading this Scripture, and Mr. F's gloss thereon, *There is one that accuseth you, even Moses*, i. e. *the Law of Moses*; but will conclude, that he is extremely rash and inconsiderate in using the Holy Scriptures, for none can think, that think him not besides himself, that he can be so ignorant as to conceive this Scripture to be any thing to his purpose, after he hath but once read the Context.

He proceeds in his groundless Allegory, p. 21. where I must follow him, to recal him and his Disciples, if any he has that follow after him therein.

Mr. F. *Being thus charged* (saith he) *we must plead. Now there are but two Pleas, that of Guilty, and not Guilty.*

1. *We cannot plead not guilty; being under the impeachment of our own Consciences, as well as of the Law.*

2. *Our Plea then must be, Guilty.*

Answ. Could I admit in his sence the Arraign-

raign-

nignment and charging of Believers with transgression of the Law, and both in order to their Justification, yet I should make a stand at this, *That they must plead Guilty, in order to their being justified.* I should here first inquire, Whether he, that's accused, then pleads, when he confesseth the charge? If it be so, I must confess, that I understand not what a Plea is. I ever thought that a Plea is something urg'd in way of defence; and that he that confesseth the Crime, wherewith he is charged, layes himself open to condemnation and judgment, where the proceeding is according to the rigor of the Law. Our common Proverb, *Confess, and be hang'd,* speaketh as much.

And Mr. F. tells us, (p. 13.) *That when a person stands arraigned, his confession of the Fact doth not at all tend to the acquitting him of guilt, but on the contrary promotes his condemnation.*

In the next place I should ask him, Whether Believers pleading Guilty, or confessing the Charge, speak that which is true, or that which is false? If they speak falsely in confessing themselves guilty; and yet must so confess in order to their justification, then lying, the old way to Hell, is now become some part of a new way to Heaven. But if they speak truly, they certainly cannot be justified in Mr. F's sence of Justification. For God, saith he, justifies by pronouncing them guiltless; which

which he cannot do in case they be guilty.

He proceeds.

M. F. *Our Plea then must be, Guilty; and in this case we must either plead Mercy for the sake of Mercy, or Mercy for the sake of a Satisfaction. There is no third.*

First, (Said he) *There is no being justified upon the Plea of Mercy, for the sake of Mercy.*

Ans. I now clearly perceive, That in making up his bottom, he has lost the thread he was winding, and by catching up another end that runs not, he hath unravelled his whole Discourse.

Reader, You cannot but remember, that he proposed, in the former Chapter, this to be handled, *viz. That those who are once unjust, cannot be made just again, or acquitted as just, without a Compensation and Satisfaction made to the Party injured for the Offence.* In prosecution of this he first shews, that if Satisfaction cannot, nothing else possibly can effect it; and to this end he mentions four things, and shews their insufficiency to make him that is unjust to become just in Law; and those four things he conceives to be all that can be imagined in the case besides that of Satisfaction.

In the next place he ought to have shewn, That there may be a Compensation and Satisfaction made to the Law and Justice of God for the sins of men; and that they may by such

a Compensation and Satisfaction be made just in Law, and so made fit to be justified. After this he should prove, that such a Compensation and Satisfaction hath been made for them to the Law and Justice of God.

And then might he allegorize, (not as he does, but) after this manner. Believers must be arraigned and charged as guilty of sin: But they in their own defence must plead, Not Guilty: And give this as the cause of their Plea, That such a Compensation and Satisfaction hath been made for them, by which they are made just in Law, and therefore may and must be justified.

Thus Reader, you have another Instance, how methodical mine Antagonist is.

For my part, I think it easier to answer twenty men, that know how to express their minds aptly, that know what Method is, and and will follow it in their discourses, than this one man, I mean Mr. *Ferguson*: whom notwithstanding I shall here follow, to inform him, how he mistakes his way. Only this you must remember, that he hath not attempted to prove the main thing he undertook to confirm, viz. That the unjust may be made just in Law by a Compensation and Satisfaction, which not being done, all he has done signifies nothing at all.

But now to follow him, as it were in a new
 Mr.

Mr. F. Our Plea must be Guilty. And in this Case we must either plead Mercy for the sake of Mercy, or Mercy for the sake of a Satisfaction.

Ans. Who is so wise as to understand this? or rather so unwise, as to think, that Mr. F. understood himself when he wrote this? Certainly these words admit no fair Interpretation; but that, which makes this saying of his a plain Contradiction to his doctrine; For by *Mercy*, which must be pleaded, we can here by the known and approved Rules of speaking, understand nothing, but an expression of *Mercy*, which Metonymically is called *Mercy*; the cause being put for the effect. And that pleaded, or pleaded for (beareth both) is by him elsewhere call'd *Justification*; as in pag. 63. *The only Plea then (saith he) of a charged Sinner is to Plead for Justification, on the account of a Satisfaction.* And p. 78. *If we plead Justification then upon the account of a Satisfaction.* &c.

Now his Doctrine is, That *Justification* is an Act of Justice and not of *Mercy*. Who then sees not the Contradiction? Had he said, That we must either plead *Justification* for the sake of *Mercy*, or *Justification* for the sake of a *Satisfaction*; then had not his terms contradicted his thoughts, how much soever his thoughts have opposed the Truth.

He goes on;

Met

Mr. F. *For*, (saith he) *There is nothing justified upon the plea of Mercy, for the sake of Mercy.* . . .

Answer His meaning is this, That no man can plead for justification as his due, only because God is merciful. I know none here his Antagonist. For then all men might plead for justification as their due. I believe and profess, That Believers may plead for justification as their due, upon the account of a most gracious and merciful Promise, which God hath made in Christ; to all them that believe. And so all that Mr. F. hath said, relating to this Particular, is nothing else but, throwing water into Thames, that the Wherries may not want it, when the Tyde's at the highest.

But here in this Discourse he hath distracted the thoughts of his Reader, by inserting much that belongs only to his Appendix, and concerns not me, but his Animadverter, who, considering the weakness of some, may peradventure take notice thereof: for upon no other account do I think it worthy of a Reply: For though his Particulars are not few in number, yet for weight, they altogether are as the dust of the Balance.

But there is another thing most disorderly inserted, which because it is of great moment in the Controversie between him and me, I

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will

will consider it, though I might fairly pass it by.

He expresseth himself thus, p. 32.

Mr. P. It was not possible for God, in way of Consistency with his Truth and Justice, to save sinners, and pardon sin, but through the intervention of a Satisfaction.

Answer. A very bold saying indeed. He hath need of very clear evidence from Reason and Scripture, that dares speak after this rate concerning the Power and Prerogative of the most High.

Mr. P. That it was not possible for God, to pardon sin, and save sinners without the intervention and consideration of a Satisfaction, may be demonstrated.

First, From the truth of God's threatnings.

Answer. To give a short answer to that which deserveth none; First, I say, That it is most apparent and evidently true, that God may be true, notwithstanding he should not execute all his threatnings. This is so evident, that I believe no judicious and considerate man ever said, or so much as thought the contrary. Yea so manifest it is, that mine Antagonist doth acknowledge it in his second Premise, where he asserts, That particular threatnings denounced in some singular Cases, to some special ends, may be relaxed, or dispenced with. Also he tells us in his third Premise, That the threatnings of

temporal punishment may not be executed. Yea, in his fourth Premise, he giveth us to understand, That Evangelical threatnings [he means relating to Fatherly chastisements] *propter* in case their end be attained, cease and dissolve, and so any Obligation Believers stand in to punishment by reason of them.

Moreover, I say, and that from mine Adversary himself, that the truth and veracity of God, is no way obliged to the execution of any threatening whatsoever, simply considered as a threatening. If these words of his in his first Premise, *viz.* That threatnings precisely and universally taken, do only signify what is due, not what shall actually be, do not import as much as I have said, let any judge. Wherefore I say, that mine Antagonist doth untruly, and also childishly conclude from the bare threatening of eternal death to the execution of it.

Having cast our eyes upon his first demonstration falsely so called, let us now view his second. This may perchance be a demonstration indeed.

It is taken from the Just, Righteous, and Holy Nature of God. And thus he proceeds, Sinners deserve punishment: God being Holy, hateth sin, and being Just and Righteous, will deny to no man his due. Therefore it is not possible for God to pardon sin, and save sinners with-

out a Satisfaction. But why? You may hear the Reason, when he knows it, and is at leisure to give an account of his knowledge. But Reader, in the mean time consider what his Animadverter hath written against this and the former demonstration.

Now should we grant what he desires, viz. That God, because he is true, must therefore execute the threatnings of his Law against Transgressors; and that God, because he is Just and Righteous, must therefore give Transgressors their due, by punishing them according to their deserts; what would the inference be? That God possibly cannot pardon sin, and save sinners without a Satisfaction. Nothing less. But this horrid and desperate conclusion would necessarily follow; namely, that God possibly cannot pardon sin, nor save sinners at all. For the threatening respects none but the Transgressor, and the desert of punishment is none but his, and the vengeance of God hath no object but that which is sinful. What place is there then for a Satisfaction? Or is it possible that men may be punished according to their demerit, and yet pardoned too? Me thinks now I hear the Judicious Reader blaming me, for answering any thing to that call'd a demonstration, because the Position to be demonstrated, is a meer contradiction, and so nothing at all. I confess I might have said so

at first. and having said it prov'd it too, and so dismiss'd the demonstration as pertaining to nothing. The inconsistency of these two together, viz. the Remission of Sin, and a Satisfaction for Sin, hath been asserted by the Animadverter, who I make no doubt is able to defend his Assertion against Mr. F's opposition thereunto.

We are now come to his second Plea, in p. 63.

Mr. F. The second and onely Plea then of a charged sinner, is to plead for Justification upon the account of a Satisfaction made to the Party offended for the offence. And this Satisfaction must be pleaded, either as made by our selves, or made by another in our stead.

Ans. Before we can reasonably conclude on this Plea, it must be shew'd, that there is need of it, and that it is.

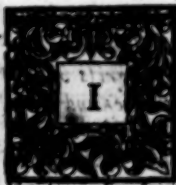
Mr. F. 1. It cannot be pleaded, that we have made any Satisfaction our selves. There are but three ways that can wish any forgiveness be insisted on to this purpose, viz. Sacrifices and costly Offerings, moral Obedience, or Sufferings; but it is altogether impossible it should be made any of these ways.

Ans. He spends about sixteen pages in confuting a Dream of his own; for I believe never a waking head has been troubled with this imagination, or with any thoughts of this kind. And thus much for his third Chapter.

The Fourth Part of the Answer
to Mr. Ferguson's Book,

Wherein his five following Chapters
are fairly examin'd, and
justly censur'd.

First Section.



IN his fourth Chapter he begins thus.

Mr. F. The second and only Plea of a guilty sinner is, That Christ hath made Satisfaction.

Ans. If this Plea be necessary, our case is desperate; all hope of safety is gone, nothing remains but a fearful expectation of judgment and fiery indignation to devour us, who have sinned, and have been (as we needs must acknowledge) transgressors of the righteous Law of God.

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This will be evident, if we can demonstrate, that there is not, neither can possibly be, any such Satisfaction for guilty sinners to plead, that they may be justified. Were I Opponent, I would largely discover the impossibility of such a Satisfaction from solid Premises grounded on Scripture and Reason; but being now only Respondent, I shall beg leave briefly to demonstrate from mine Adversaries Premises, be they true or false, that it is altogether impossible that any should make such a Satisfaction as mine Adversary intends, to the Law and Justice of God for sinners.

In the first place we must know, and in the following Discourse must always remember, that mine Adversary by Satisfaction intendeth that whereby the threatening of the Law against Transgressors is fulfilled; whereby also the anger of God against such Transgressors is appeased; and whereby the honor of God and his Law, which was impaired by Transgression, is repaired; and lastly that, by which Grace and Glory is merited for Transgressors.

I might now argue from himself against each particular part of his imaginary Satisfaction; but because this Discourse is introduced by the by, I shall confine my self therefore to the first onely; in speaking of which I shall sufficiently evidence, that he pulls down with one hand what he builds with the other, and

is inconsistent with himself in his Doctrine of Justification, by making his possible, and necessary way of Justification to be a way altogether impossible.

I thus argue.

If no Satisfaction can be made for sinners, unless the Law in its threatening be fully satisfied; then no one can make satisfaction for another; much less for many Transgressors.

The *Antecedent*, viz. That no Satisfaction can be made for sinners, unless the Law in its threatening be fully satisfied, is the professed Doctrine of mine Adversary; but the consequent, to wit, That no one can make satisfaction for another, much less for many transgressors, he does not acknowledge, but professeth the contrary, without which his whole Doctrine is wholly insignificant. Notwithstanding I shall demonstrate; and that from himself; that if the first be true, then also is the second. If no satisfaction can be made for sinners, unless the Law in its threatening be fully satisfied, then it follows that no one can make Satisfaction for another, much less for many.

This appears both from the nature of the Laws threatening, and from the Justice of God, who executes Judgment.

1. Let us consider the nature of the Law's threatening; and here let us mind, What and Whom it threatens,

What

What does the Law threaten? I would answer, That it threatens eternal death; and would thence infer, that no one could make satisfaction for many; for no one can undergo more than one eternal death, and that Christ could not make Satisfaction for any, because he could not die eternally. But mine Adversary thinks, that the eternity of the death, which the Law threatens, is not essential to it; but accidental only, and my present design is to argue against him from Premises of his own.

I therefore ask again, What does the Law threaten? *An Infinite Penalty.* This is Mr. F's Answer, p. 77. This with ease he may say again, and when he can, may prove it too. But in what sense is the Penalty Infinite? He tells us, p. 78. That it is infinite in respect of weight. *The Law and Justice* (saith he) *in their first intention, require that the punishment be commensurate to the Crime in the weight of it, rather than in the length: therefore they that suffer eternally, never satisfy the Law.* And he also tells us p. 77. *That no man can undergo a punishment infinite, in respect of weight, forasmuch as no finite Creature can bear any weight but what is finite.*

Reader judge, whether it be not impossible for any one to satisfy for another. No creature can satisfy for himself, (saith he) because he cannot

cannot bear an infinite weight of punishment, which sin demerits. For the same reason he cannot satisfy for another. How grossly absurd is it to think, that a Creature which cannot bear one infinite weight, (to use now Mr. F's words) should be able to bear millions of infinite weights of punishment? Now I hope he will not say, That any but a Creature can suffer punishment. But let him say what he will, this is certain, that if the Law threaten an infinite weight of punishment to every Transgressor, it can never with less be satisfied.

In the next place I ask, Whom does the Law threaten? No man here needs an answer, for no man can so much as imagine, that the Law should threaten any but him that transgresseth it. Well then, the Law is never satisfied, but when the Offender suffers, when the Criminal himself undergoes the Penalty.

May we not then justly and greatly wonder, if any should think of a commutation or change of persons in criminal matters, supposing that the just and innocent may suffer, in case they be willing, in the room and place of the unjust and nocent, and that the Law hereby may be satisfied? But thinks any man so? Not a man, I believe, in the whole World, unless Mr. F. and some few other Christians, who can allow that in their Mystical Creed,
which

which any where else they will as readily perceive, and will as severely censure, as any others, for unjust and absurd. But let us now see from Mr. F. himself, that the Law cannot be satisfied, if any save the Delinquent suffer what the Law does threaten.

In p. 17, 18. He tells us, *that if a surety pay the Debt, it is all one to the Creditor, as if he that contracted it, pay'd it. This universally holds in Pecuniary matters: But in Criminal matters it is otherwise, there noxa sequitur caput. A man hath dominion over his money, and in that respect, may in way of suretiship engage himself to pay another mans Debt: but no man hath a dominion over himself, and therefore may neither part with a Member of his own, in commutation for the Member of another, &c.*

Reader, Do you need any to make application? I shall not dishonour your judgment so much as to attempt it. But I will add another passage of his in p. 24. *In the rigor of the Law (saith he) the Criminal himself should bear the punishment; and here Si alius solvit, aliud solvitur. What man ever heard such Language before? Is it the rigor of the Law, that the Criminal himself should bear the punishment? What then, Is it the lenity of the Law, that the Offender may escape punishment, in case any will be so loving as to be punished for him? Well! however this be,*

we have granted, that the rigor of the Law is not then satisfied, and so that the Law is not fully satisfied, if any suffer for the Offender. And so it follows that 'tis impossible for any one to make satisfaction for another, who is guilty of sin in transgressing the Law.

Before I come to the next Particular, let me tell thee, Reader, having now so fit an occasion, that it is not commendable in an Orator or Disputant, speaking to pure English ears, to disturb them with strange Language, nor unnecessarily to use any other speech then the vulgar, though in the Auditory there be a learned part: but it is intolerable to lock up in a strange Language that from the unlearned, which concerneth them as well as others, as here Mr. F. doth. I wish this in the future may be amended. If he will be gaudy with impertinencies in his Margent, and if, where he may do no hurt, it may please him to play the School-boy, he shall not offend me at all. To return. Having now argued a little from the nature of the Laws threatening, we will in a word shew in the second place, that it is impossible that a Satisfaction should be made by the just for the unjust, and this by reason of the Justice of God; who cannot condemn and punish the innocent.

It is (saith Mr. F. p. 10.) according to all lines and measures of Justice, as criminal so justify

justify the nocent, as to condemn the innocent. And this (saith he) holds, not only in reference to men, but God.

Now let us see, Reader, how mine Antagonist acquits himself in his hearty and professed endeavours for the defence of that, which he himself hath so much oppugned, though very much doubtless against his Will.

He, to establish the guilty sinners Plea for Justification, upon the account of Christ's Satisfaction, tells his Reader, that the Supreme end of Christs death, was, that he might make Satisfaction for sinners to the Law and Justice of God.

Before he attempts to confirm this, he must confute those in the way, whose Assertion is, *That the only ends of the death of Christ are these two, viz. The confirming of his Doctrine; and giving an example of suffering with patience.* Who are they, that have such contracted thoughts, and are so narrow in their Faith, concerning the Ends and Intents of our Saviours Death? *They are the Socinians*, as he tells us. But who are they? He names no man, nor cites any Book. It may be they are some of his own Fraternity, that are of late grown Heterodox, and do now in some measure Socinianize. For I profess, that I know no party of men, nor any particular man, that holds these to be the only ends of our Saviours Death.

Death. Had he well consider'd the Book he has answer'd, he would have found his *Socinian Pamphleter*, to be none of those *strait-Heid Socinians*, nor a *Socinian*, according to his Character of them. That I am none of those *Socinians* whom he kens, but I ken not, he shall easily find in the Appendix to this Discourse.

We are come now to his Confirmation, which begins with his fifth Chapter that begins thus.

Mr. F. *We being in debt to God, Christ undertook to be our Surety, Heb. 7. 22. I do not deny but that he is also God's Security to us, for the making good of all the Promises, which are therefore said to be in Him, yea, and Amen, 2 Cor. 1. 20. And he is in reference to this called God's Witness, Isa. 55. 3, 4. But withal he is our Surety to God, for the discharging of our Debt.*

Ans. Observe Reader, that mine Adversaries Task, voluntarily undertaken by himself, was to prove, That the supream end of Christ's dying, was to make satisfaction to God for us: and that he for this purpose hath urged *Hebrews 7. 22.* In which place, though he seems to put much confidence; yet he seems not confident enough to produce the words which indeed do not so much as sound towards his sence, in the ears of any considerate and unprejudiced Reader, whose mind is clear

and not forestalled with the *Satisfactorians* imagination and conceit.

I durst recite them. They run thus in our Translation, *By so much was Jesus made a Surety of a better Testament.*

Wooy that hath not been doctinated by Satisfactorians, can imagine, when he reads, that Jesus was made a Surety of a better Testament, or Covenant; then that of the Law, can, I say, imagine the sence to be this, That the end of Christs dying, was to make Satisfaction to God for us; that is to say, that the end of his death was to appease the anger of God, in suffering the effects of his wrath and fury against Transgressors and Rebels, and to fulfil the threatnings of the Law, in suffering that punishment, which the transgressors of the Law had demerited, and to make a compensation and amends to God, for any injury or dishonour done unto him by our sins: and lastly, to buy and purchase, for us Grace and Glory at the hands of God? Who can think that any one of these things can be intended in Christs being made a Surety of the better Testament, viz. the New, which requires sincere obedience, and doth promise the forgiveness of sins? And yet all those things aforementioned must be intended, for they all are included (according to mine Adversaries mind) in Satisfaction.

This

This Scripture, which in it self sounds true to the Adversaries sence, is usually so founded by them in their Auditors ears; by adding to it, and taking from it, that it is a rare thing to hear one of their Hearers, urging this Scripture for Satisfaction, to recite the words of the Author. When do they say, *That Jesus was made a Surety of a better Testament*? Do they not alwayes say, when they speak without Book, *That Jesus is our Surety; that he is a Surety to God for us; a Surety to God for the Debt we owe him, or the like?*

That I may drive these sounds out of their heads, and free their minds from an erroneous and absurd sence of our Authors words, I shall take some further pains, for the sake of those well-meaning Soules, in opening to them somewhat largely the mind and intention of our Sacred Author, in calling *Jesus be Surety of a better Testament.*

Heb. 7. 22. *By so much was Jesus made a Surety of a better Testament, or Covenant.*

It is sufficiently evident, that these words depend on the twentieth verse, which in the Greek is elliptical or defective, and so left (and it may be best of all) by some Interpreters; but by others it is supply'd, yet not by all after the same way and manner. Now let it be granted, that among all other Supplements, that only is to be admitted, which we have

have in our last Translation, where these words, *He was made Priest*, are added to compleat the Text: then is the sence of our Author this; That in as much as, or because, Jesus was made a Priest not without an Oath, (which is confirmed in *vers. 21.*) whereas the Levitical Priests were made Priests without an Oath, and so his Priesthood is immutable and everlasting, but their's alterable and temporary, or to continue but for a time: by so much he is a Surety of a better Testament, or Covenant, then that which did appertain to the Levitical Priesthood, their Covenant or Law being temporary, but his everlasting: for as the Priesthood is, so is the Law of the Priesthood, they stand or fall together: if the Priesthood be changeable or changed, there is a necessity that the Law should be so: and so on the contrary.

The words we are upon, afford to us in the first place this Proposition, *That Jesus is made, or is, a Surety of a better Covenant [Testament] then that which did appertain to the Levitical Priesthood.*

The Covenant or Testament which is here said to be the better, is the New or Second Covenant, of which you read in the next Chapter. And this is said to be better then the First or Old Covenant, as elsewhere for its Spirituality, being established upon better

promises than the first was, *Heb. 8. 6.* So here in the Text for its perpetuity, being a Covenant confirmed by an Oath, and is therefore immutable.

But the main Question is; What it is for Jesus to be a Surety of the New and better Covenant?

The Greek word *εγγυος*, (which with the Latines is *spansor*, *fidejussor*, and with us a *Surety*) doth properly signifie one who engageth to another on anothers behalf, for his greater assurance to whom the engagement is made, that what he expecteth from him, for whom the Engagement is, shall be performed.

Now Jesus is a Surety of the New Covenant, either in this first and genuine sence of the Word, or in an elegant sence, Metaphorically.

He is not, in the proper sence of the Word, a Surety of the New Covenant: which I shall thus demonstrate.

He, as a Surety of the New Covenant, must be consider'd, either as a Surety for God to men, or as a Surety for men to God, in respect of the New Covenant.

He cannot be, in a proper sence, a Surety for God to men, in reference to the New Covenant. A more dishonourable thing to God can hardly be imagined, then that he should admit,

admit, and that men should accept any one for Gods Surety, for the performance of his promises to them. If Jesus be in a proper sence, a Surety for God to men, then he is one that hath undertaken for God, that he shall perform and make good his promises, and that, in case God will not, or cannot, he will make them good, or at least some way or other satisfie men for their disappointment. We never seek after Sureties, but for further assurance, that we may have at least two strings for our Bow, that if one break, the other may remain to our use. He that will not, or does not take God's own Word without a Surety, denies him to be God, for he does at least suspect, that he may be unfaithful or unable to make good his Word. Wherefore I conclude, that Jesus is not, in a proper sence, God's Surety to men, in reference to the New Covenant.

That saying of Mr. F's (which he useth as some kind of concession to his *Socinians*) does border, being strictly taken, not far from Blasphemy. *I deny not* (saith he) *but that Christ is Gods Surety to us, for the making good of all the Promises, which are therefore said to be in him, yea, and Amen, 2 Cor. 1.20.* His gross mistake of this Scripture I shall not at this time meddle withal.

In the next place, I say, That Jesus cannot,

not, in a proper sence, be a surety for men to God, in reference to the New Covenant. If Jesus be such a Surety for men to God, then he is one, that hath undertaken for men, that they shall perform what God expecteth from them, according to the tenour of the New Covenant, or that he himself will perform it for them, or else will forfeit to God this or that, to make God amends, and to compensate his disappointment. O! irreligious, O! ridiculous conceit.

Well then we conclude, that Jesus is, in an Elegant and Metaphorical sence, called, *The Surety of the New Covenant.*

He is such a Messenger from God of this Covenant, that he not only gives to us the Intelligence, but also an assurance of the New Covenant. He hath not only given us a light of it, but also ground to believe it. And this, not by undertaking for God, and by becoming to us his Surety, but by convincing us, that he is the Messenger, whom God hath sent with these glad Tydings, and thus assuring us that the Covenant is Gods, who is, in all mens acknowledgment, most worthy to be trusted, being essentially Faithful and Omnipotent. And Jesus is in some respect a Surety, resembling a Surety properly so called. For as a surety tends to give assurance, so Jesus hath so witnessed the New Covenant, as to ascertain us in the truth

worth of it. In this sense, though not so expressly, he is called, *The Messenger of the Covenant*, Mal. 3. 1. And also *the Mediator of the New Covenant*, Heb. 8. 6: c. 9. 15. c. 12. 24.

Thus learned Grotius here, *Spondit autem Christus, i. nos certos promissi fecit, non solis verbis, sed perpetua vite sanctitate, morte ob id tolerata, & miraculis plurimis.*

This sense is so evident, that *Satisfactorians* themselves cannot chuse sometimes but light upon it. *Christ* (saith *Parau*) is the *Surety* of the *New Covenant*, because he hath Sealed it with his Blood and Death: *Est autem N. Fœderis sponsor Christus, quia N. fœdus sanguine & morte sua obsignavit.* Yea, mine Antagonist himself will not stick to say, *That he is God's Surety to us, as he is God's Witness.*

Let me now reason a little with our *Satisfactorian* Preachers, and that concerning their use of this Title, *Surety*, as they apply it to *Jesus Christ*.

The Divine Author to the Hebrews, tells us, *That Jesus was made a Surety of a better Testament.* Now I ask these Preachers, Who was this *Jesus*? Was it not he that had been prophesied of, and who, in the fulness of time, was born of a Woman, of the Virgin *Mary*? Whence then is it, Sirs, that ye tell us of a *Surety we had before the World was made*;

and of that pathetic Conference between a Loving Son and an Angry Father, and of that Agreement, which after a long debate, and much consultation, was concluded on, to this effect: It being necessary that God making men, should subject them to a Law, the breach whereof should demerit an infinite weight of punishment; and God, at least, foreseeing, that all men would become sinners, and so subject to eternal vengeance; there was therefore, before the World was, a consultation had about this matter. Here mercy first makes a motion, to wit, that some way may be thought on, for the deliverance of most miserable Creatures. Then Wisdom in some measure seconds her, urging, that if all men should perish, then there would be none of these excellent Creatures to serve the Almighty, and to praise him; wherefore it concludes, that it is altogether convenient, that at least some of these should obtain deliverance out of a sinful state, and most woful condition. But Justice steps up, saying, That no wrong must be done, and that it is right and equal, that every one should have his due: That if men sin, they ought to suffer, and so much as they deserve by sin. Mercy cannot deny this: Yet is willing that pitty, if it be possible, may be shown; and desires therefore that Wisdom would devise a way, by which she and Justice too may be

be satisfied, and that there may be no discord and variance between them concerning this matter. Well, (saith Wisdom) There is a way, which none could ever devise or find out but my self, who am Infinite Wisdom, by which ye both may be satisfied, and 'tis this. If any one, who is of an infinite worth, and of almighty strength, will undergoe for sinners, what they by sinning have demerited; then may sinners be saved, and their sins avenged; and so a satisfactory Answer may be given to the desire both of Mercy and Justice. Now there is no such person besides the Father, Son, and Holy Ghost. And it is not, at least, convenient (for reasons which I will not at present mention) that the Father should thus undertake for sinners; as for the Holy Ghost, in this respect, I shall not at present say any thing; but this I shall say concerning the Son, That it is most convenient for him, and that he, if he please, may lawfully undertake, and prosperously atchieve this most loving enterprise. And if it shall please him to become a Redeemer of sinful men, he must become a real man, and must be born a sinless one; for none can suffer for man, but he that is a kin to him, and none can effectually suffer for him, but he that is without sin. He may become a man by assuming to his person a humane soul and body, which though they make a per-

son in others, yet in him they may be so united to his person, that he may still be but one person. And that he may be born sinless, he must be born of a Virgin, otherwise he will be infected with Original sin. Well (sayes the Father) Son, what say you to this? My love, Father (sayes the Son) is so great to mankind, that I am content and willing, whatever it cost me, to become his Surety, if you, Father, are willing to accept a Surety, and willing that I should be he. But Son, (saith the Father) consider well what it will cost you. You must abase your self to be made a man, and to be commanded as a man. You must have the sins of men imputed unto you, and I must repute you for the greatest sinner in the World; I must withdraw my favour from you, and finding you in the place of sinners with their sin upon you, I must take vengeance on you, as if I were avenging my self upon all them, for justice must be satisfied to the full. All this I know, (saith the Son) notwithstanding my love is such, that I am willing to be a Surety for men. Well then, (saith the Father) I will accept of thee, and give thee for a Surety, and so men shall have cause to love and praise me for their Redemption. But Son, notwithstanding thy sufferings will be sufficient for the Redemption of all men, and thou shouldst not suffer more, if all were redeemed;

deemed; and notwithstanding justice cannot require that I should damn any; yet Mercy being content, if but some be saved, my will is, that thou shouldest undertake but for a few, leaving the rest to be fuel for my wrath and vengeance. I am content, Father. Moreover (saith the Father) my Will is, that though thy sufferings will merit Justification for all those for whom thou shalt suffer: Yet I say my will is, that thou require of them, as necessary to Salvation, Faith and Obedience, which thou shalt notwithstanding by an irresistible power bring them to. Content Father. And thus the Agreement is concluded. And the Father Promiseth the Son, that he will take his word for the payment of this Debt, and will deal with all for whom he is Surety, before the Debt be actually discharged, as if all were paid down on the nail that is owing to him.

Now Sirs, ye that speak thus to your Disciples, or do preach such Doctrine that amounts to as much, let me ask you, Where were you, when these things were done? Stood ye then by, and are ye Witnesses of them? Or how came ye to know these things? By what Tradition I pray you, or by what History? If ye have indeed learned these things from the Holy Scriptures, then shew me where. If not from thence, it must not only be rejected as a Romance that is nothing witty, but must also be

be abhorred as wicked, if but only because a Romance in matters that are Sacred.

Mr. F. tell us, *That, we bring in Debt to God, Christ undertook to be our Surety.* But where saith the Scripture so? His compleat Concordance will not direct him to any such place. 'Tis not to be found, unless this of the Author to the *Hebrews* speaks it. Here indeed 'tis said, *That Jesus was made a Surety of a better Testament.* Is this the same with those words? *We bring in debt to God, Christ undertook to be our Surety.* Let the considerate judge.

Christ is our Surety to God (saith he) *for the discharging of our Debt.* So he saith; but, because the Scripture saith not so, it is all one as if he had said nothing. However let me reason a little with him concerning this saying of his.

What do you mean, Sir, when you say, *That Christ is our Surety to God for the discharging our Debt?* First, Do you mean, that Christ is our Surety to God for the discharging of our Debt, in the sence and notion of a Surety for a pecuniary Debt, that is a Debt of Money, or of that which is monies-worth? If so, then your Doctrine amounts to this.

Men desiring something that is Gods, which he is unwilling to give, but not unwilling to lend them, in case he may at least be no loser by the loan; and God at least distrusts mens honesty

honesty or sufficiency, who may prove Cheats or Bankrupts, refuseth therefore a single Obligation, and will not trust them bound one for another, nor any other for them, who is not indeed responsible, and sufficient to secure the Debt; Christ therefore undertakes for men, all or some, entering into the Obligation with them, that God shall have his own restored, if not with advantage, or that which in value shall equall it, and so may justly satisfy the Creditor.

O ridiculous conceit! and yet in some measure at sometimes Mr. *Ferguson's*: for hither sometimes he flies for refuge: notwithstanding when he is pincht with it, he flings it off, and finds fault with his Adversaries as unjustly galling the *Satisfactions* with it. Thus in p. 237.

Secondly, When you say, That Christ is our Surety to God for discharging our Debt; Do you by Debt mean an Official Debt, any thing that in way of duty we owe unto God? If so, your mind more largely may be expressed thus, if by the Official Debt we understand that which respects the Law.

God subjecting men to a Law, and putting them under an Obligation of Obedience to himself, Jesus Christ undertakes for all, or some of them, engaging himself, that they shall acquit themselves to God, as obedient Subjects

jects to their Sovereign Lord; or, if they should otherwise demean themselves, that he would so suffer for them what they should deserve by their transgressions, that, the Law and Justice of God being satisfied, these transgressors might be made Righteous in Law, and so justly justified by God, the Judge of all, and who can justifie none but those that are just in Law. Here, were it worth the while, I might easily demonstrate this to be not onely greatly imprudent, but also extreamly unjust, yea, and ridiculously absurd also. I acknowledge, that according to the Law of *England* it is sometimes necessary, that persons find Sureties for their good behaviour, and peaceable carriage and deportment; and that this Constitution is grounded on Reason and Equity. But that this gives no countenance to the aforementioned Fiction, is most apparent. For this necessity of giving Sureties all Subjects, without exception, are not subjected to: It is onely imposed on them, who by some misdemeanour deserve this petty kind of punishment of being bound, with Sureties, to their good behaviour; or who have given others occasion of suspecting their safe living by them, who therefore are worthily committed to the custody of Jailors, by the Guardians of the peoples safety, unless they can find sufficient Sureties for their peaceable carriage, to whose cu-

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body (as it were) they are committed. Now notwithstanding it should happen, that he, who under suretyship, is bound to the peace, should murder his Neighbour, who had before sworn, that he went in dread of his life of him. Yet is not the Surety Subject to be En-dicted, Arraigned, and punished for the murder; he only forfeits his Bond.

What harmony there is betwixt mine Anta-gonists thoughts, and this ridiculous thing, that Christ is our Surety to God for the dis-charging of our Official Debt, I shall not be he that undertakes to determine.

Thirdly, Do you mean by Debt a Penal Debt, that is a due punishment, which a Go-vernour may as justly inflict, as a Creditour may require a just Debt that is owing unto him.

This plainly is your sence, as appears from your words in p. 93. *Christ is our Surety, for-asmuch as he had our Debt charged upon him, and suffered the Penalty which we should have borne.*

Ans. O strange kind of Surety! such a Surety as this the word *Surety* cannot express, and such a Surety the thing it self will not ad-mit. Did ever man know this sence of the word *Surety*? Does it properly signifie one that takes upon himself another mans Crime, and suffers in his room, that he who deserv'd the

the punishment, may not suffer it? Can it im-
properly denote such a one? How, I pray? Or
who has so us'd it besides our Dogmatical Sa-
tisfactorians? Suppose the Law should admit
one to take upon him anothers Crime, and suf-
fer in his stead, do you think, that any Law-
yer, who is a good Grammarian, would call
such a man a *Surety*? When such a thing is,
they surely will devise some apter term than
Surety, whereby to express it. When the
World hath abandon'd all shew and pretence
of Justice, then perchance there may be oc-
casion to invent a name for such kind of un-
dertakers: but I question, when the World
shall be so unjust as to allow them; whether
any will be so loving as to become of the num-
ber of such undertakers.

But mine Antagonist would have us be-
lieve, that God admits such a *Surety*, or
what shall I call him, and that Christ be-
came such an Undertaker for men. And
this is the Subject of almost all his following
Discourse,

Second

Second Section.

Mine Adversary undertook to prove this, *That Christ hath made Satisfaction to God for us, that we might be just in Law, and so might be justly justified*. But had no sooner urg'd for this purpose *Heb. 7. 22.* but he undertakes to prove this, *That Christ had our Debt charged upon him, and that he suffered the Penalty which we should have born.* Before we take a view of his performance, let me make upon the design these few Observations.

First, That if it were granted to him, That Christ had our Debts charged upon him, and that he suffered the Penalty, which we should have born: Yet would it not thence follow, That Christ hath made Satisfaction to the Law and Justice of God for us, according to mine Adversaries Principles and Notion of Satisfaction: For he by Satisfaction intends more than suffering the penalty due unto sin: For besides that, it also includes in it the buying and purchasing of Grace and Glory for us.

Secondly, I add, that if it were further granted to him, That Christ by his suffering hath made Satisfaction to God for us, yet would it not follow thence, that we are made just in Law, and may upon that account be justly

justly justified. For he himself tells us, (and 'tis true enough) in p. 14. *That it is not the sustaining the Penalty, that makes a man who is unjust to become just.* He dares say it again, and amplifie it too, in p. 15. *Sustaining the Penalty (saith he) never makes a man that is unjust to be just in Law. A perjured Person, though he has lost his Ears, yet he is reputed a perjured Person still. Though a Thief be burnt in the Hand, yet he is accounted a Thief still. The sustaining the Penalty doth not save and make up the wrong done to the Party prejudic'd.* And more to this purpose he hath there.

Who now sees not, that mine Adversary is his own Adversary, wounding his own Cause with his own hands, and that mortally too? To what purpose should he endeavour to prove that Christ hath suffer'd the Penalty that we should have born, that we might be just in Law, and so justly justified? For if sustaining the penalty will not make an unjust man to be just in Law, then Christ his sustaining the Penalty for us is urg'd in vain. Were it possible that one might lawfully suffer for another, yet this is evident, that the Law is more satisfied when the Offender suffers, than when any other doth suffer for him: for according to the rigour of the Law (as mine Antagonist speaks) none should suffer but the Offender himself. He that talks, as mine Adversary does, of Christ bearing

bearing the penalty of the Law for us, that we might become just in Law, and so might be justly justified, shewes himself ignorant as well of words as things. He that suffers for his offence what the Law threatens, satisfies the Law, be the punishment less or greater. And after a person hath suffer'd the penalty, the Law will release and discharge him, but not at all justify him, which is unnecessary and ridiculous too. Or if one could suffer for another, the Law could justify neither, though after the suffering of one, it might discharge and release both. As for example: suppose the Law of *England* should ordain, that if any should be found guilty of Petty Larceny [the stealing of any thing not exceeding thy value of twelve-pence] should be whipt for it, after this or that manner, unless any body will be whipt for him: now suppose again, that a person found guilty of this offence, should find one willing to suffer in his stead, and this voluntary substitute should suffer and be whipt as the Law prescribeth; What will follow, the delivery of both out of custody, and their discharge, but not the justifying of both or either.

I have now (thou seest Reader) another occasion of bidding my Adversary adieu; but I am loth to leave him and his disciples in the mire of their pernicious conceit. I will readily lend them my hand, though I strain my self to do it.

“ Ere we attempt (saith mine Antagonist
 “ p 91) the proof of this, viz. That Christ had
 “ our debt charged upon him, and suffered the
 “ penalty which we should have born, we desire
 “ first to establish these two things.

“ 1. It is not against justice in God to cast
 “ pains upon an innocent person.

“ 2. It is not in every case unjust for one
 “ to be made undergo the punishment of ano-
 “ thers sin.

In p 107. he tells us, “ That by these
 “ things he had demonstrated, that it is not
 “ against justice, for one to be made suffer for
 “ anothers sin.

Ans. The first of his premises is granted:
 but what he will get, or we shall loose by it, I
 perceive not; 'tis (I doubt not) so little that
 'tis not perceivable.

His 2d. we deny. Though we readily ac-
 knowledge, that sufferings may accrew to per-
 sons by the sins of others. But for an innocent
 person to be punished for anothers sins we hold
 to be unjust, and therefore that which God can-
 not, and which men should not do. Mine An-
 tagonist little understands matters of this na-
 ture. And here speaking of this particular he
 clearly discovers, either a very great want of
 discretion, or that his wits were a wooll-ga-
 thering, when he was writing of it. This I shall
 evidence by a pair of Instances, which will demon-

demonstrate the same to an indifferent capacity.

First, It appears from his premising that, which nothing relates to his purpose. For should we oppose both Scripture and Reason to grant him this, that one may undergo the punishment of anothers sin; that is, may be punished with another, though not guilty of his sin, What would it avail him in his cause?

We might conceive, that he knew what he was about, if he had attempted to prove this, that one may be punished for another, that he who deserv'd the punishment, by committing the offence, might be deliver'd: And we should conclude that he had done something to purpose, if he had prov'd it.

2dly. What I have said of mine Antagonist doth further appear from his confuting what he himself had premised. Now (saith he) to render such a transaction just, that one be made to suffer for anothers fault, there are but these things necessary, viz. That he who suffers have a dominion over that which he parts with. 2. That there be a willingness in the parties concerned, namely the Ruler and Surety. 3. That the party stipulating be able to overcome all he exposeth himself to, and that those in whose stead he doth, do themselves escape what they themselves stand obnoxious to. 4. That there be some near conjunction in him

that suffers, with those that should have suffered. 5. That the Inducements moving to such a transaction be weighty and considerable. 6. That the honour of the transactors be heightened, at least secured by the transaction.

If no one can be justly punished for another's sin, these six conditions being absent, as he affirms, then those he instanceth in, for the confirmation of his second premise, were either not punished for other mens sins, or were unjustly punished for them. He will not say, that they were unjustly punished; for this would be open Blasphemy against the God of Heaven, who did punish them, if they were punished. He must then confess, that if they were punished, they were not punished for other mens sins: for the conditions he asserts to be necessary in such a punishment are not to be found in any of his Instances, as will easily appear to him that but glanceth his eye upon them. Can these conditions be found in the Infants of *Sodom* (whom he first mentions) who were involved (*as he saith*) in the punishment of those crimes, of which themselves were not guilty? His 2d. Instance is of *Canaan*. *Cham* committed the sin (*saith he*) and the slavery was entail'd upon *Canaan*. What can the six conditions be found here, where cannot be found so much as an innocent sufferer? I am even asham'd for Mr. F's sake to mention such things.

things as these. I'll proceed no farther in this matter, having said enough to shew him, that he himself shews his weighty promise to be lighter then vanity. But he seems to intend some other thing in these Conditions, then what his promise holds forth unto us. For his Conditions speak of an innocent person suffering in the room of the nocent, and for his delivrance, who by sin had deserv'd the punishment, which is not at all contained in the promise. This further argues his weakness. He hath strength to pick and collect out of other mens books, but not skill enough to dispose and place the same in his own.

We must here further observe, that, seeing he hath not prov'd, nor attempted to prove, that an innocent person may be punished in the place of the nocent, and for his delivrance, his Conditions therefore are altogether impertinent, or at least he in disposing them here must needs be preposterous.

When we know that there is any such just transaction as this he is speaking of, we will then enquire what are the conditions of it. And if the transaction be Gods, we will enquire at his mouth what the conditions are, and will not presume, as mine Antagonist doth, to go by guesse, in the determination.

Though mine Adversary deserves here a severe chastisement, not only for his abuse of ma-

ny Scriptures in his discourse of these Conditions, but also for his bold intruding into things he knows not, and his presumptuous imaginary determinations concerning God and his ways: yet I shall not do it. I proceed therefore to that which followes his two premises and their conditions; which I find to be attended with three other premises of another kind. What more premises yet, before the proof of this, That Christ suffered what we should have suffered, can be attempted? Have we not ground hence to surmise, that his Doctrine, if it be a truth, must needs be a fundamental one? But what are the things, that we must be preposessed with, that what he shall offer for the proof of his doctrine may be effectual to convince us? They are these three.

1. *We are to distinguish what is essential in the punishment, from what only is accidental in it. That which lies formally in the threatening, is Death, Wrath, and the Curse: but that it is eternal, ariseth meerly from the finitnes & weaknes of the creature*

2. *We must distinguish betwixt those effects which flow naturally from suffering, and those which through the corruption of the party punished, flow only accidentally from it.*

3. *We must make a difference betwixt those sufferings which were directly in the threatening, and those that were only consequentially in it: Such as the passionate disorders of the mind, and the like. Thus far be,* These

These things he hath not proved, and notwithstanding some part of our Arguments against his doctrine is deduced from some things contained in them : yet he desires they may be premised as things granted to him. Wherefore as Solomon said to his Mother, who requested that *Abishag* might be given to *Adonijah* ; Why dost thou ask *Abishag* the *Shunammite* for *Adonijah* : Ask for him the Kingdom also. So may I say of this Gentleman, who is now become an impudent Begger, why does he ask for these things? Let him ask, that the whole Cause may be granted him, without any more ado.

We are now come to his bold attempt, which is to prove this ! *That Christ hath suffered what we should have suffered ; and the same penalty, which was due to us, was inflicted on him.* For accomplishing this design, mine adversary proceedeth thus.

First he pretends to argue for it from the nature of the penalty. His discourse of this takes up the following part of his fifth chap. and begins p. 112. Where his method is this. In the first place he endeavours to shew, what the penalty is which is due to our sins ; and in the next place to prove, that Christ underwent and suffered it. He describeth the penalty thus.

Mr. F. *The punishment* (saith he) *which was due to us consisted of two parts ; Death and the Curse to be inflicted upon us ; and the favour of God*

to be suspended and withdrawn from us.

Answer. Must we count this for an Accurate, and take it to be an Authentick description of the punishment due unto sin? I think not, Sith that mine Antagonist here observes not the rules of Logick, nor followes either the Scripture, or his Authors. The like description (to the best of my remembrance) I never heard before. He design'd the confirmation of this, That Christ hath born the punishment of our sins: and this description of punishment is made for the nonce, so ambiguous is it, and so unscriptural. Here a Sophister might play his game to cheat the simple. And a joking man might find matter here, and hence take an occasion, to play on mine Antagonist. But I shall only examine it, and that briefly. He tells us, that the punishment due to our sins doth consist of two parts; of which the first is some positive evill, as Death and the Curse: The other part is privative, and consisteth in the suspension and withdrawing of Gods Favour. Who can chuse but commend this disposal of the parts, it being so natural? But let this go. I would fain know the meaning of his words. He tells us that the first part of sins punishment doth consist in *Death* and the *Curse*. But what intends he by *Death* and the *Curse*? It evidently appears from his discourse, that by these terms he intends not the same thing, as the

Scripture doth, which expresth the punishment of sin sometimes by Death, sometimes by the Curse, as the places himself cites will teach him: *Gen. 2. 17, Rom. 6. 23. Dent. 27. 26. Gal. 3. 10.* And so also his own Authors do. *Totam hominis miseriam complexus est Deus mortis vocabulo.* The whole of mans misery God has comprehended in this one word, Death. So *Wollebins, Calvins* Abridger. Mine Antagonist seems to mean by Death, nothing but a seperation of the soul from the body, which indeed Christ underwent; but this is not that which Christ hath undergone in our stead, for this we who are redeemed from the Curse of the Law may expect to meet withal. Well: But what does he understand by the Curse? He tells us not.

The 2d. part of our punishment (*saieth he*) lies in the suspending and withdrawing of Gods favour from us.

Where learn'd mine Antagonist these terms of his? Do the holy Scriptures thus expresse the penalty of the Law? Or do his Authors? Not the Scriptures, I am sure: And I suppose the same of his Authors.

But is not this second part of sins punishment supernumerary, and a meer Redundancy? certainly, according to the Scriptures, the whole punishment that the Law threatens is comprehended in Death, or the Curse. Can a
man

man imagine, that he who suffers the Curse, or that Death the Law threatens should not have the favour of God (at least) suspended from him? However, if we can, let us know his meaning. By the favour of God, he intends, the feeling of Gods Love, as he expresseth himself, pag. 122. And 'tis observable, that what he makes here to be a second part of sins punishment, and something distinct from the Curse, he in pag. 121. calls the second part of the Curse.

The second part (saith he) of the Curse was separation from God, and the sense of the loss of his favour.

VWhen he tells of the suspending and withdrawing of Gods favour, and that the favour of God was suspended and withdrawn from Christ, a man may be tempted to think, that God may bear a favour towards those that suffer the Curse, though he shew it not, and that this Eclipse may be only for a season; and so the damned may be in hope of deliverance out of darkness & blackness, and may have the Sun of *divine favour* again to shine upon them.

VWhether mine Adversary takes the penalty of sin aright, or mistakes it, let us now see, whether he mistakes not, in supposing that Jesus our Lord hath suffered it.

He begins with the first part of the Penalty.

He

He cites some Scriptures where mention is made of our Saviours Death. I would, if need were, greatly increase the number.

But that Christ suffered the Curse, which the Law threatens against Transgressors, and in which lies the punishment of sin, which God inflicteth in way of vengeance upon his Adversaries, as being the utmost expression of his wrath and fury, he conceives may be confirmed from *Gal. 3. 13.* Here he dilates himself, but argues nothing at all, spending his time about that which every one knows, and is no matter of contest between us. He tells us, *That Paul here opens how Believers, notwithstanding the commination of the Curse, come to be freed from it, namely because Christ hath born it: and for the proof of this, refers them to Deut. 21. 23. where they were taught so much.*

It is, methinks, strange to hear a man, specially a Preacher, speaking so audaciously, giving forth the words of Scripture after so loose a manner. Does Paul say, *That Believers come to be freed from the Curse of the Law, because Christ hath born it?* If he does not, how durst any one represent him as so speaking? Mine Antagonist tells us further, *That Paul for the proof of this, That Christ hath freed us from the Curse of the Law, by bearing it for us, refers to Deut. 21. 23. where we are taught*

taught so much. Now if this of *Deut.* does not prove it, then I hope mine Adversary will grant, that *Paul* here speaks no such thing, and will not deny that he mistook the Apostles mind and meaning here. That he has greatly mistaken the Apostle here, I shall now demonstrate from a clear exposition of the Text, and a sound Argumentation against the sinister thoughts of mine Antagonist here.

Gal. 3. 13. Christ hath redeemed us from the Curse of the Law, being made a Curse for us: For it is written, Cursed is every one that hangs on a Tree.

Christ hath redeemed us from the Curse of the Law. The sense is this; Christ hath opened a way for the deliverance of mankind from the Curse of the Law, that is, from the power of the Laws threatening, and from the evil which it threatneth against Transgressors, and that, in some respects, after the manner of our Redemption properly so called. He that in a proper sence redeemeth, doth, in seeking to deliver a Captive, that can no way free himself out of Bondage, betake himself unto the way of ransoming, because he cannot effect his desire in a more honourable and desirable way, for he cannot compel, either by Law, or by Arms, him that detains the Captive, nor perswade him by intreaty or request; and therefore in

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compliance with his will and law that hath the Captive, he gives to him that price which he requires for setting free the Captive, in that he prefers the price before the Prisoner, choosing to have it rather, than to retain power over his Captive. Now to conceive, that Christ doth properly redeem any, is much dishonorable to God and Christ, and most absurd, as he that will but impartially consider, may easily understand. This here is the same in sense with that in *2 Cor. 5. 19.* *God was in Christ reconciling the World to himself, not imputing their trespasses to them.* That is, God by Christ opened a way by which the World might come to repentance, and by repentance have the forgiveness of sin. This way God opened by the death of Christ. God redeemed us, and Christ redeemed us by this price, the Blood or Death of Jesus Christ, as it now follows, *being made a Curse for us,* or, *when he was, became, or was made, a Curse for us:* that is, when he for the good and benefit of mankind, and that in compliance with the gracious and wise appointment of God, gave himself to be, or, to be made as an accursed person, by suffering death on the Cross. Christ, who ransomed and redeemed us, was himself the Ransome, or Price of Redemption, for he redeemed us by being made a Curse for us; whence it apparently follows, that he willingly

ly became a Curse for us.. There is no then, I believe, so sottish, as to imagine, that the word Curse, here used, is to be taken in the same sense, as the same word was taken before, where it is said, *That Christ hath redeemed us from the Curse of the Law*. For it is impossible, that any should think, that Christ was made the threatening of the Law, or that evil of punishment which the Law did threaten. Our Apostle here useth in the same sentence one and the same word diversly, which Elegancy is usual with him, and not unusual with other Writers, both Sacred and Prophane. When it is said, that *Christ was made a Curse*; this term *Curse*, is emphatically used for *most accursed*, that is, *as one most accursed*, or, if you will rather use the Positive, *as one cursed or accursed*: And so he was, being Crucified, and hanged on a Tree; in that such a kind of death is due to them only that are accursed, or most accursed to God. And so this of *being made a Curse*, is the same with that of *his being made sin*, 2 Cor. 5. 21. Both places speak the same thing, to wit, the Crucifixion of Christ. There he is spoken of, as if he deserved the greatest sufferings, but in our Text more plainly, as one suffering that which is due to the greatest Offenders. It is evident, that *Paul*, when he saith, *That Christ was made a Curse*, intends no more but this, that *Christ was crucified*, and

was dealt with by men, as an accursed, or most accursed person. It is, I say, evident from the Testimony here adjoyned; as it is written, *Cursed is every one that hangeth on a Tree.*] This is in *Deut. 21. 23.* where in the Line thus; *He that is hanged, is accursed of God.* But in the Margent, from the Hebrew, thus; *He that [is] hanged is the Curse of God.* What does our Apostle intend to confirm here by this Allegation? Not his whole Assertion doubtless. He must needs conclude our Apostle to be most impertinent, that conceives the contrary. For it is most apparent, that this Doctrine, viz. *That Christ hath redeemed us from the Curse of the Law, being made a Curse for us,* is not established in the whole by this Testimony, *Cursed is every one that hangeth on a Tree.* Neither can we conceive without very great disparagement to our Apostle, that his mind was to confirm by it so much as this, *That Christ was made a Curse for us.* Who can look on this in *Deut.* to be so much as a Prophecie of Jesus? Who looking into it can see a word there, that either expressly or implicitly signifies, that any one was, or was to be, made a Curse for others? What then is the design of our Sacred Author in this Allegation? It was indeed onely to shew, that Christ being crucified, was thereby made a Curse, that is to say, was dealt with, and handled, as one accursed, or most ac-

accursed. This it proves, and no more, and is indeed so much not directly, but by a consequential Argumentation only: For it speaks not of one put to death by the Cross, or crucified: For this way of putting Malefactors to death, by crucifying them, was a Roman punishment, never appointed by the Law of *Moses*, nor in use among the Jews, when free from under the yoke of strangers. Some indeed they put to death by strangling, whom they strangled standing, not by hanging them. Those that were gross and open Idolaters, or such blasphemers against the God of *Israel*, were wont among the *Israelites* to be stoned to death, & then being dead, they were for some hours hung upon a Gibbet to be seen by the people. Now if he were *the Curse of God*, or *accursed of God*, who justly was, according to the Law of *Moses*, hang'd on a Tree, and if Jesus was as infamously put to death, (as indeed he was, being crucified) it clearly follows, That Jesus was dealt with as one *accursed of God*. But to say, That Christ, being crucified, was really, *the curse of God*, or *accursed of God*, is in it self, being rightly understood, to blaspheme against the Righteous God, and against his Righteous and well-beloved Son Jesus, that I should tremble, and be filled with horror to think it. For he that was justly hanged on a Tree, was so abominable unto God, that he commands, That the dead

Body

Body should not in any wise hang all night upon the Tree, but that it should the same day be buried, *ad ostendendum (inq Pagini) quoniam maledictum sit illud cadaver, ut non sit dignum quod diu in terra maneat, sed cito de ea tollatur, ne terra coinquinetur*, to shew how cursed that Carkas is, which was unworthy to remain long upon the ground; but must be buried quickly, lest the Land should be defiled with it. Who knows not, that it is the cause for which men suffer, not the kind of death they suffer, that can make them accursed to God? He that thinks otherwise, sins greatly against the Generation of the Righteous, who have suffered most ignominious deaths. Was the Apostle Peter accursed of God, because crucified? Woe to the Martyrs of Jesus, if all are accursed to God that are hanged on a Tree. But let us hear what the Text saies, which Paul hath here cited. Does it say, That he, or every one is accursed of God that is hanged on a Tree? It doth not so much as whisper such a thing in our ears. Hear what it speaks. These are the words of *Dent. 21. 22, 23.* And if a man have committed a sin worthy of death, and he be put to death, and thou hang him on a Tree: his Body shall not remain all night upon the Tree; but thou shalt in any wise bury him that day (for that which is hanged, is accursed of God, or the curse of God) that thy Land be not defiled, which

the Lord thy God giveth thee for an Inheritance. Who is there reading this, that needs any to tell him, that no one that's hang'd is accursed of God, unless he that hath committed a sin worthy of death? Let not our Apostle be accus'd as abusing the Scripture, in citing of it. Remarkable 'tis, that *Paul* saith not, *The Christ hath redeemed us from the Curse of the Law, being made the Curse of the Law*, or, *the Curse of God*, for us; but that *he hath redeemed us from the curse of the Law, being made a curse for us*: for to he was, being crucified, this manner of executing Malefactors being of the same kind with that among the Jews, by which some were executed, and were accursed of God, if justly so executed.

Now let me (complying with the weakness of some) add this, That I am not alone in this Exposition. I shall here produce none of those whom mine Antagonist suspects for *Socinians*, or durst call by that opprobrious name. *Erasmus* wonders why *Hierome* should so greatly labour that Christ might not be called accursed (whence we may observe by the way, that St. *Hierome* was far from mine Adversaries Opinion concerning Christ, whom no man speaking by the Spirit of God calleth Accursed, or *Anathema*, 1 Cor. 12. 3.) and the reason why he admired at him was this; Because *Paul* elsewhere saith, *That Jesus was made sin*.

For (saith he) in the same way and manner that Christ was sin, he was also a Curse. — He is tropically, or improperly said, to be sin: and so he is said to be a curse. His words are these, *Demitur autem cur Hieronymus tantoperè laborat, ut Christus dicatur Maledictus: Cum Paulus eundem dicat esse factum peccatum. Nimirum ut peccatum erat Christus: ita erat & maledictio. Tropo dictus est peccatum, Tropo, dictus maledictio.*

And before him Aquinas (if my memory fails me not) hath upon this place these words, *Christus fuit maledictum, nempe maledictio culpe; non quidem quod in eo peccatum esset aliquod, sed secundum opinionem hominum, & precipue Judæorum, quia reputabant eum peccatorem, Jo. 18. Et ideo de hoc dicitur, 2 Cor. 5. Qui fecit, &c. Dicit autem maledictum [exsecratio] non maledictus, ut ostendar, quod Judæi eum sceleratissimum reputabant. 2. Factus fuit maledictum maledicto pœna, vel malo pœna.* The sum of which is this, That Christ is here said to be made a curse, in that he was reputed, specially by the Jews, as a most wicked and cursed person, and as such was punished by them. And that in the same sence he is said to be made sin, 2 Cor. 5. 21.

Most plainly also doth Clarus, in his Notes on the place, concur with me. — *factus pro nobis maledictum,] h. e. crucifixus pro nobis inquam exsecrans & sceleratus.* Nam qui in

crucem agebantur erant execrati, ut qui ob scelera sua id essent passi: & ipse tanquam peccator occisus est. — *being made a Curse for us,*] that is, Crucified for us, as if he had been a cursed and wicked person; for they who were crucified, were accused, in that they suffered this punishment for their heinous Offences. Now Christ was put to death and slain, as if he had been an Offender.

But who speaks here better then incomparable *Grotius*, whose Annotations, Reader, I shall here give thee, turning them into English.

Christ] to wit, The Author and Revealer of an Eternal and Heavenly Life. Hath redeemed us from the Curse of the Law] Although the Greek Verb [*ἐξυπαλάσσει*] here used, (as also its Simple Verb [*ἐξυπαλάσσειν*]) oft-times signifies a bare delivering or setting free: Yet here, as also below in *chap. 4. 5.* it signifies such a delivery that costeth much. *The Curse of the Law*, is that death under which the Law leaveth men. And this condition was also common to them, who had not the Law given them of God: Wherefore also the deliverance pertains to all. And so extensively are we here to take the word *Us*. *Being made a Curse for us.*] here is a double figure; for *curse* is put for *accursed*, as elsewhere Circumcision for Circumcised; and this particle *us*, is understood

blood. For Christ was so handled, as if he had been accursed to God. Nothing in this life worse could have happened to the worst of men. See 2 Cor. 5. 21. and what I have noted there. Thence it appears how much Christ esteemed our Salvation: But this tends to this purpose, that his benefits may be valued by us at no mean rate and price.

For it is written, Cursed is every one that hangeth on a Tree.] It was not the use of the Hebrews to execute Malefactors either on a Cross or Gibbet. For they who were to be strangled, were strangled standing. But the bodies of them, who had been stoned to death for heinous Crimes, as Idolatry, were for some hours hung on a Gibbet to be shewed to the people, that they, who had not been at the Execution it self, might be affrighted by this sight from the like sinful and criminous Acts. But if to be hang'd up after death was so contemptuous, certainly the punishment of the Cross was much more contemptuous and disgraceful; for this same punishment hath not only in it a painful hanging, but also was most infamous among the Romans. Thus far he. And thus much for that in Gal. 3. 13.

His next pretended proof, is taken from Christs Agony, the History of which we have in *Matth. c. 26. 36, &c. Mark 14. 32, &c.*

Luke 22. 39, &c. Mine Adversary ignorantly adds *Jo. 12. 27.*

In discoursing of these Scriptures, mine Antagonist, after he had blotted some Paper with a Criticism or two out of *Bez. A.* and with one or two Stories out of *Thuanus*, of men sweating blood, comes to argue for his Doctrine from these Scriptures.

And thus he proceedeth in his Argumentation, *page 120.* ' *Mr. F.* To say that all this [which is related in the History of our Saviour's Agonie] was only from a preapprehension of his bodily sufferings, is a most irrational, as well as a false suggestion; for what were this but to abase the valour and courage of Christ below that of thousands of men, who have undauntedly, at least with less consternation, encountered death in its most terrible shapes. The ground then of all this anguish and Agony which Christ was in, was his conflicting with Divine Wrath, and the Curse of the Law in death. There was not the least change of punishment in reference to the Surety, from what was denounced against the sinner.

Ans. Notwithstanding this be an old and thread-bare Argument, yet mine Adversary deserves an answer, were it but for this; because he now seems to argue. But before I reply to him, let me acquaint the Reader, That

That seeing I have in design a just Treason concerning the death of Jesus, (of which notice hath been already given) I shall therefore produce now a few things only, which are obvious, and more then sufficient to confirm what mine Adversary here opposeth, and to refute what he commendeth for.

First I affirm, That the true and proper cause of Christs Agony in the Garden, or his inward conflict there, was his present apprehension, and expectation, of eminent sufferings from his enemies, which were then imminent, and near unto him, even at the doors.

That this cause was sufficient to produce this effect, will be evident, when in the first place we consider, That our Lord had the same natural (but sinless) affections, as we; and might therefore be afraid of, and grieved at the approach of evils, that lay cross and contrary to the pure desires of Nature; and that the greater the evils were, the greater might his fear and grief be. 2dly, When we consider, That our Lord had a perfect apprehension of the approaching evils, which were such in their Nature, and in their Circumstances, that the pure desires of his nature were extremely cross, and opposed by them; and that he had an apprehension of these as nigh at hand, and ready to surprize him. Lastly, If

we add to these that which all acknowledge for Truth, namely, That God at this instant so withdrew from him, and did permit Satan so to tempt him, that not onely the ghastly sight of his horrid death was so on a sudden presented to his thoughts, that he could not but be agast and amazed at it; but also that his thoughts were so intent on this grievous Object, as not to mind at the present what he knew, and which might confirm and comfort his heart; and hence it could not otherwise be, but that he should be exceedingly grieved, and heavy in his Soul, even unto death. His thoughts and affections thus working, the Spirits must needs be in a great disturbance. They suddenly rising, and vehemently running to and fro, could not but cause a violent sweat, the drops of which, through the departure of the Spirits from the external parts, became for thickness and grossness, like drops of blood. These things, Reader, I could demonstrate, but it likes me not here to do it.

Having thus shew'd, That Christ's preapprehension and expectation of sufferings from his Enemies, might be the cause of his Agony in the Garden, I will now shew, that his Agony proceeded thence as the true and proper cause of it.

Here let me in the first place say, That *Satisfactions* themselves will not deny, but that
this

this cause I have mentioned, was some cause of our Saviours Agony. See *Caspar Bartramius* on *Mat. 26. 37.* Yea mine Antagonist doth not deny it. But what the Assembly-Annotations say on *Mat. 26. 46.* is remarkable. For there, (whatever they elsewhere do) what I contend for is (for ought I see) granted to us. Their words are these, upon these words of Christs, *Rise, let us be gone.*— 'This sheweth the effect of his Prayer, and a new supply of strength, and his victory over that fear and infirmity of flesh and blood, with which he had wrestled; He now willingly meeting with his enemies and his passion, and offering up himself a voluntary Oblation, so saith he, not let us fly, but let us go hence, *John 14. 31.* that is, to meet with the Armed Band, which he knew were then coming to take him.

Now Reader you may clearly perceive, that I have this advantage of mine Adversary, that what I determine to be the true and proper cause, is granted to be some true and real cause of our Saviours Agony; Wherefore it rests upon him to prove another. He is able to say, *That to assert Christs Agony to be only from a apprehension of his bodily sufferings, is a most irrational as well as a false suggestion.* But can he prove it too? Yes doubtless, if this Reason will do it. For what were this (saith he) but

to abase the valour and courage of Christ below that of thousands of men, who have undauntedly, at least with less consternation, encountered death in its most terrible shapes. This may indeed countenance (with some) the confidence of mine Adversary; but with the more intelligent, this will be an Argument of his ignorance of the ends and intents of our Saviours death and passion. For it will not follow, that Jesus came below any Martyrs in courage and fortitude, because; at this instant, he exceeded them in fear and sorrow: notwithstanding his fear and sorrow were occasioned by the foresight of the same miseries, for kind and nature, as they were exposed to. The Reason is this, Because our Saviour was to have the utmost experience of sinless infirmities, which humane nature is subject and liable to. And that to this intent, that he might be a merciful High Priest, and so able to succor them that are tempted, having himself suffered, being tempted, *Heb. 2. 17, 18. c. 4. 14, 15, 16. c. 5. 1, &c.* But of this when we come to the next Scripture that mine Antagonist hath produced. Only let me here add this, That our Saviours fear and grief, how great soever, were altogether sinless. Though his heart was strained, yet remained freights. When as others frequently are turned aside, more or less, by their fear and grief, which may, in respect of sensibleness, seem far less then

When the fear and grief experienced by our Saviour. Again we may observe, that these passions had their residence but for a little season in our Saviour's breast. They were but as the crackling of Thorns under a Pot, which is soon caused, and quickly ceaseth. He could not be much longer than a quarter or half an hour in this his Agony. I will conclude with this; That if any other should meet with the same occasion of fear and grief, and have such withdrawings of Divine Assistance, he would not only equal our Saviour in the measure of his fear and sorrow, but would also leave his company, by transgressing the natural sinless bounds of fear and grief.

adly, I deny, that either the sense or fore-sight of Christs suffering Divine Wrath, and the Curse of the Law, was any cause or occasion of his Anguish and Agony in the Gath-

ing. Mine Adversary asserts the contrary; and would defend it by the same Reason, by which he sought to offend that which is our sentence; for he useth the same both for Sword and Buck-

le. The ground then (saith he) of all this Anguish and Agony which Christ was in, was his inflicting with Divine Wrath, and the Curse of the Law in death.

Answer. The groundless of this inference.

I have sufficiently discovered already: Notwithstanding I shall add thereto, when I come to his next Scripture, where also I shall confirm my Position, and more fully confute this of his. To conclude then my present Reply to mine Antagonists Discourse of our Saviours Agony, I shall say only this, That the wiser part (if I mistake not) of his Satisfactorian Party, do conceive, That the cause of our Saviours Agony, was not the sense, but the foresight of his suffering the Wrath of God, and the Curse of the Law.

We are come to the second part of our Saviours Sufferings, which according to mine Antagonist, was a separation from God, and the sense of the loss of his favour. Hear his own words in p. 121.

Mr. F. The second part of the Curse was Separation from God, and the sense of the loss of his favour, and this also Christ underwent being for a time under the withdrawment and loss of the feeling of Gods love. So much was foreboded prophesied concerning him, Psal. 22. 1. and himself declareth that he bore it, Mat. 27. 46. My God, my God, why hast thou forsaken me? He was left only as to the communication of the effects of divine love and favour, which is that which she damned lie under in Hell.

Ans. What thinks mine Antagonist of his Adversaries, or his Reader, whoever he be,

that

that he barely cites for the confirmation of his Doctrine, *Psal.* 22. 1. and *Matth.* 27. 46 ? Has he dream'd, that they never read, or at least in this controversie never yet minded, these passages of the Holy Scripture ? If he thinks, or knows otherwise, me thinks 'tis strange, he should do no more then what he has here done. If Mr. F. had onely minded *Mat.* 27. 46. I should not greatly wonder in respect of him, to find him so taken with the sound of the words, as to think that no man needeth more then their bare recital. But when I consider, that he also minded *Psal.* 22. 1. I cannot restrain my self from thinking it strange, that he should entertain a thought of giving satisfaction to his Christian Judicious Reader, by giving him onely the words of the Text ; because it is evident from *Psal.* 22. 1. that those words, *My God, my God, why hast thou forsaken me ?* Do not so speak, that no other sense but his can truly be affixed to them : For as they respect *David*, they have, and must of necessity have, another sense and meaning then what mine Antagonist attributes to them. For no man will say, that *David* was forsaken of God, as are the damned in Hell. See what your Bibles have in the Contents of this *Psalms*. Concerning the first Verse, thus, *David complaineth in great discouragement.*

Seeing